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A

COREAN MANUAL

OR

PHRASE BOOK;

WITH

INTRODUCTORY GRAMMAR.

BY

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H. B. M.'s Vice Consul.

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PREFACE.

In issuing a Second Edition of my Manual, I would venture to solicit for my labours the kindly consideration of critics and scholars. The Corean language presents so many difficulties both of grammatical construction and of verb inflection that the task of the student who attempts to acquire a mastery of its colloquial is well nigh hopeless. There are no native grammars of the language; and the only vocabulary used by Corean scholars is the *Ok P'yen 玉篇*, a Chinese Dictionary which gives the Corean transliteration of the sounds of the Chinese Characters with their meanings in Chinese. Although one of the most ancient tongues of Asia, the influence of Chinese literature and civilization early led Corean scholars to relegate the study of their vernacular to a subordinate place in public estimation. The native aspirant for official position and literary honours devotes himself entirely to the study of the Chinese classics; and all official and other correspondence is conducted in Chinese to the exclusion of the Corean script.

To the Fathers of the French Mission in Corea belongs the distinction of having compiled the first Dictionary and Grammar of the language—monuments of painstaking accuracy and erudition. As an introduction to the study of the colloquial, I ventured in 1887 to publish a Corean Manual—a collection of sentences prefaced by a few grammatical notes intended to help the novice over the first difficulties of the language and to indicate those essentials of noun inflection and verb conjugation which require especial study and consideration. These sentences met with so favourable a reception that, in deference of the expressed wishes of Corean students and others, I have retained them in much their original form, making only such alterations as a further acquaintance with the spoken language has shown to be necessary and useful. The new matter added to the present edition is explanatory of the grammar and especially of the

verb conjugation, and will, it is hoped smooth the course of future students, and perhaps prepare the way to a more complete and graduated text book. In the present volume I have striven to embody the results of my own tentative efforts in the study of the language; it is in short, the fruits of my own experience and a slender contribution to the small total of our knowledge of Corean speech.

In conclusion, it is my pleasant duty to record my acknowledgments to the Rev. M. N. Trollope of the English Church Mission in Corea for much and valuable assistance in revising the proofs and for many important emendations and suggestions as the volume passed through the Press. To Bishop Corfe I am also bound to convey my sincere thanks for the special printing facilities that he generously placed at my disposal in publishing the present Edition.

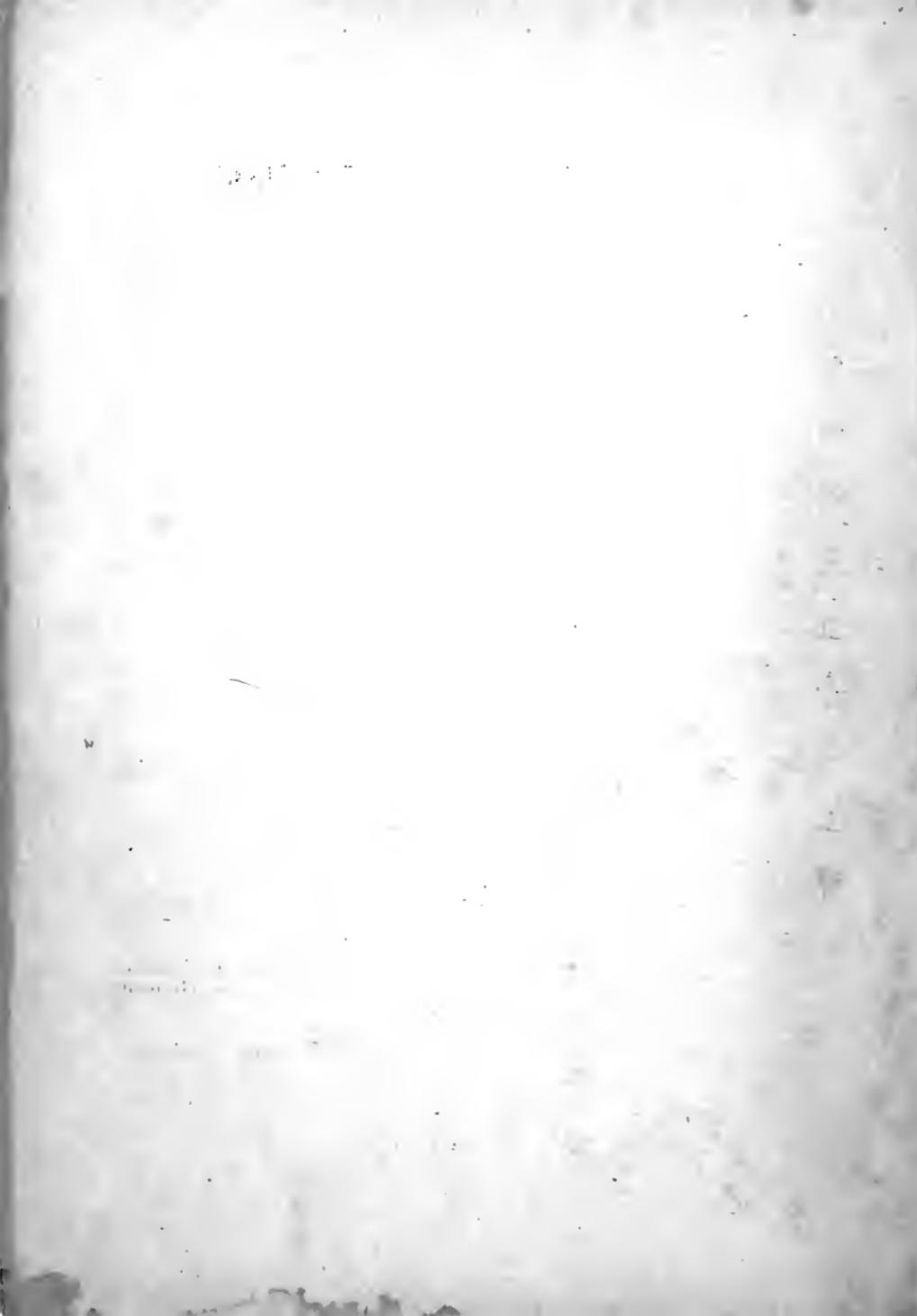
May, 1893.



THE COREAN ALPHABET.

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VOWELS.	CONSONANTS.	DIPHTHONGS.
아 a	ㅏ k	애 ai, ai in stand.
야 ya	ㅑ n	의 ii, ai in said.
어 e (ö, or u)	ㅓ t	에 ei, e in met.
여 ye (yo, or yü)	ㅕ r (initial) ㅖ l (final)	예 yei, ye in yet.
오 o	ㅗ m	의 eui, ui of lui in French.
요 yo	ㅕ p	와 oa, wa in wagon.
우 ou, (u)	ㅜ t (initial) ㅠ t (final)	왜 oai, way in away.
유 you, (yu)	ㅡ ng, (final)	외 oi, oi in boil, ö of German.
으 eu	ㅡ ch	위 oue, wo in won.
이 i	ㅡ eh' (aspirated ch)	웨 ouei, we in well.
ং ä (short)	ㅡ k' (aspirated k)	위 oui, we of pronoun we, German ü
	ㅡ t' (aspirated t)	
	ㅡ p' (aspirated p)	위 youi, ii prolonged.
	ㅎ h, (spiritus asperci)	



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INTRODUCTION.

The Corean alphabet as originally invented in 1447 A.D. contained twenty-eight distinct letters, classified and explained by native scholars as (1) initials, (2) finals and (3) medials.

I. Eight letters used either as initials or as finals :—

フ	termed	其	役	기	역	ki-yek	for k
レ	"	尼	隱	네	은	ni-eun	," n
ニ	"	池	[末]	디	갓	ti-kkeut	," t
ニ	"	梨	乙	리	을	{ li-eul	," l
己	"	尾	音	미	음	{ ri-eur	," r
口	"	非	邑	비	읍	mi-eum	," m
日	"	時	[衣]	시	읍	pi-eup	," p
人	"	異	凝	이	웃	si-ot	," s
人	"				응	ngi-eung	," ng

The two characters [末] and [衣] are to be read not as Chinese ideographs but with the sounds of their equivalent meaning in Corean, viz : *kkeut* and *ot*. The reason is that the Coreans possessed no word in Chinese ending in *t* final wherewith to indicate this sound for the value of the consonant as a final.

For *t* final, Coreans now use only the letter ㅅ; but in ancient books and even to the end of the last century ㄷ also appears as a final in certain words. The *t* in *ot* of *si-ot* passes into *s* when inflected for case; hence its use as representative of *s* final.

II. Nine letters used as initials only :—

ヲ	as read in	[箕]	기	for k' (aspirated k)
己	"	治	리	," t' (" t)
立	"	皮	리	," p' (" p)
ス	"	之	지	," ch
ヌ	"	齒	치	," ch' (" ch)

ム	as read in	而	ニ	for j (soft or modulated)
○	"	伊	이	, , spiritus lenis.
△	"	景	영	, , n (faint nasal)
◎	"	屎	히	, , h (spiritus asper)

The character [矣] is to be read not as a Chinese ideograph but with the sound of its equivalent meaning in Corean, viz : *ki*. In modern Chinese 影 has replaced the ancient sound and meaning of 景, which, in this connection, must be read "yeng, where the initial *n* is intended to reproduce the sound of the Sanscrit palatal *n* as used in the 洪武正韻 phonetics.

III. Eleven letters used as medials or vowels :—

ㅏ	as in	阿	아	a
ㅑ	"	也	야	ya
ㅓ	"	於	어	e (ǒ or ū)
ㅕ	"	余	여	ye (yǒ or yū)
ㅗ	"	吾	으	o
ㅘ	"	要	요	yo
ㅕ	"	牛	우	ou (u)
ㅛ	"	由	유	you (yu)
ㅕ	"	應	웅	eu in <i>eung</i>
ㅕ	"	伊	이	i
ㅕ	"	思	스	ă in <i>st</i> .

But as at present employed the Corean alphabet contains these eleven vowels and only fourteen consonants. From among the initials three letters early disappeared from their script and were replaced by the letter ㆁ which, as an initial, had in its turn lost the nasal *ng* sound, and now represents a purely open vowel initial corresponding to the *spiritus lenis*. The history of the invention of the alphabet and especially of the euphonic changes which the language has undergone, both in speaking and in writing, is highly interesting philologically. A careful study of the early pronunciation of the Chinese ideographs will show clearly how these four letters ㆁ ㆁ ㆁ ㆁ came to be included under one phonetic

as the initial. The letter **O** was employed to indicate a pure open vowel initial with the force and usage corresponding to the *spiritus tenis*, and as such appears regularly in old books and especially in manuscript works. No modification has ever occurred as regards the sound it was invented to represent ; but in modern Corean writing it has ceased to appear as a distinct circle somewhat like our English figure zero (0), and has now assumed a shape analogous to the nasal *ng* ending, viz : **o**.

The triangular letter **△** was originally selected to indicate an initial consonant *j* as heard in the Chinese words 日 人 仁 而, &c.

This initial *j* sound, however, is totally unknown to Coreans and only appears in this instance as an attempt to reproduce the Chinese pronunciation of the fifteenth century A. D. at the time of the invention of their alphabet. Anciently these words possessed a distinct *n* instead of *j* as their initial consonant and were transliterated into Corean accordingly, though this *n* has now disappeared from modern Corean in common with the euphonie change still visible in Corean enunciation, whereby the initial *n* sound is made to disappear before the vowel *i* and its allied semi-vowel *y*. The modern pronunciation in Cantonese and Japanese of Chinese words now read with *j*, fully establishes this *n* sound as the correct value of the ancient initial in the third century A. D. when Chinese symbols were first introduced into Japan from Corea. In Japan, however, in addition to this *Go-on* 吳音, as it is called, there is a concurrent *j* pronunciation known as *Kan-on* 漢音, drawn from China direct towards the close of the sixth century. A comparative table of a few of the more common words occurring in Buddhist liturgies is here appended, giving their Corean transliteration as originally used in the fifteenth century, as also their pronunciation in Japanese and in the Shanghai dialect. The former shows the presence of *j* as the initial, but the latter sounds prove the true value of the original *n* as the initial ; while as regards modern Corean this *n* has been dropped in accordance with the laws regulating Corean euphony.

Chinese.	Buddhist Corean.	Japanese Sounds.	Shanghai.	Corean.
日	의	ni (chi)	nyih	il
人	신	nin	niun	in
仁	신	nin	niun	in
苅	심	nin	ning	im
而	식	ni	êrh	i
弱	약	niakǔ	zah	yak
攘	양	nyo	niang	yang

若	△	niakü	zah	yak
兒	△	nei	ni	ä or yei

While the use of the Corean letter △ was regularly employed in Buddhist books to transliterate the sound of *j*, the words themselves in ordinary colloquial were invariably pronounced with a true open vowel and accordingly written with the *spiritus lenis* ○ as their initial—the triangular form disappearing as a distinct letter from the current script of the people.

The letters ㆁ and ᇁ were selected to represent two nasal sounds—*n* and *ng* respectively of ancient Chinese—and still heard in Cantonese, in Shanghai and in other dialects of China. As faint nasal initials they have early disappeared from Corean; an open vowel initial sound took their place and the words are now always written with the *spiritus lenis* ○. But in Buddhist books giving the Corean transliteration of the Sanscrit, the value of this *n* is indicated by the letter ㆁ.

The following are a few of the more common Chinese characters appearing in Buddhist Rituals representative of this *n* as an initial:—

愛	奥	惡	暗	阿	伊
ㆁ	ㆁ	ㆁ	ㆁ	ㆁ	ㆁ

As regards the nasal initial *ng*, modern Corean has dropped the sound entirely, leaving only the open initial vowel written with the *spiritus lenis*. But the Corean transliteration of Sanscrit sounds, as also the pronunciation of modern Japanese and Cantonese, all agree in retaining the regular nasal *ng* as the initial sound but represented in Japanese by *g*.

Chinese.	Buddhist Corean.	Japanese.	Cantonese.	Modern Corean.
我	아	ga	ngo	a
岩	ঠ	gan	ngam	am
仰	ঠ	giō	ngyōng	ang
擬	ঠ	gi	ngi	eui
凝	ঠ	giō	nging	eung
牙	ঠ	ga	nga	a

The attempt on the part of the Corean scholars in the 15th century to reproduce by means of the letters **△** **Ѡ** **Ѡ** the differences between the open vowel initial, the sound of *j* and the two nasal initials *n* and *ng*, however praiseworthy from a philological point of view, was early doomed to failure. For, however distinct such shades of pronunciation might be to the ear of educated Coreans, the people generally were incapable of differentiating in their daily vernacular the faint initial sounds *j*, nasal *n* and *ng*—sounds which had early disappeared from their language and in which the *j* initial had originally no separate place as a distinct letter—the nasal *n* fulfilling its functions. In their script, therefore, the people discarded the use of **△** **Ѡ** and **Ѡ** as separate and distinct vocalizations; and treating the sounds as open vowel initials, resorted to the letter **Ѡ** corresponding to our English cipher zero and indicating the *spiritus lenis*. But in course of time—fully a century and half later—this simple circular letter **Ѡ** and the nasal final **Ѡ** (in which the upper stroke is merely an appending hook) became so assimilated as to result in the modern **Ѡ**, which as an initial is now always mute, and used as a “proconsonant” corresponding to the true *spiritus lenis*; while as a final it continues to retain its original pronunciation *ng*—a strong distinct nasal.

The question of these phonetic changes and the modifications accordingly of their alphabet by the Coreans are two points intimately associated with the ancient pronunciation of the Chinese ideographs as originally introduced into the country in the eleventh century B. C. and especially at the time of the Buddhist propagandism in 372 A. D. The chief feature requiring special attention in this respect is the identity between the Corean and Cantonese pronunciation of Chinese, with one exception—but an exception that only accentuates the rule—of the *t* final in Cantonese being invariably replaced by *l* final in Corean. In their transliteration of Chinese, Coreans give six letters as finals, viz.: *k*, *l*, *m*, *n*, *p* and *ng*. But in the transliteration of their own vernacular Coreans possess and constantly use not only these six but a final *t* as well, making seven finals in all for their own language. It is therefore evident that in rendering the sounds of Chinese words, Coreans were not debarred by any special defect in their vocal organs from pronouncing a final *t*. Thus the natural inference is that the sounds of Chinese ideographs as originally taught to Coreans, contained no *t* as a final but were regularly pronounced with *l* as the final, and this latter sound has been passed on accordingly from generation to generation. On the other hand, the Chinese are incapable of sounding *l* final; they are equal only to the utterance of that letter when initial; and no dialect possesses a regular *l* final in its pronunciation. The question is an interesting and important factor for the philological student; but whatever its solution, there is every reason to consider that when the Chinese ideographs were first introduced into Corea from the north of China, words now pronounced by Cantonese with *t* as the final, ended originally in *l*, and no Chinese word then ended in *t*. Regarding the pronunciation of Chinese, apart from the evidence supplied by dialects, it is not until the fourth

century A. D. that the student can find himself on sure ground. The propagation of the Buddhist religion had shown the necessity of some authorized standard for the transliteration of its Ritual into Chinese from the original Sanscrit; and Liao I 了義 a learned priest during the time of the Tung-chia dynasty 東晉 (A. D. 400), selected thirty-six Chinese ideographs to represent the initial consonants of the Sanscrit alphabet. These phonetics, afterwards modified by Shen Yo 沈約 (A. D. 599) with the collaboration of certain Hindoo priests, continued to be the standard pronunciation of Sanscrit in Chinese until A. D. 1376, when they were finally revised and reduced to thirty-one phonetics—the three characters 知徹澄 representing three cerebrals of the Sanscrit being included under the corresponding palatals; 嫫 under 泥; and 敗 under 非: the sounds respectively being considered identical in Chinese. These thirty-one ideographs are now known as the "Hung Wu Chēng Yün" 洪武正韻—*The Phonetics of Hung Wu* (the first Emperor of the Ming dynasty). These phonetics form an important link in the history of the invention of the Corean alphabet: and a comparison of them with the Sanscrit equivalents will supply the key to the grouping and pronunciation of the Corean letters. At the same time they are equally interesting as regards the Corean value of the sound of the Chinese ideographs and illustrate certain modifications that have occurred in aspirates or have otherwise affected the language.

The initial sound of each Chinese phonetic was intended to represent the value of a corresponding letter in Sanscrit and, tabulated as known and used by Corean scholars in the fifteenth century, they show as follows:—

1. The initial consonant sound in 疑 見 溪 羣 represents the Sanscrit gutturals *n*, *k*, *kh* and *g*; which in Corean passed into ㆁ (*ng*), ㄱ (*k*) and ㅋ (*k'*) respectively. The Sanscrit sonant *gh* found no equivalent in Chinese. In Corean all distinction between surd and sonant has been neglected—colloquially the two sounds are interchangeable but made unconsciously on the part of the speaker, and accordingly the Corean ㄱ may be read *k* or *g*. The initial nasal ㆁ of the Corean corresponding to the Sanscrit *n*, was always so faint that it had early disappeared as a distinct initial: its place was taken by the *spiritus lenis* represented by the circle 〇, which again in its turn became modified until it resembled the present nasal final ㆁ—a series of changes naturally resulting from the Corean system of writing down the page with a Chinese pen or brush.

2. The initial consonants in 泥 端 透 定 represent the Sanscrit dentals *n*, *t*, *th* and *d*, which in Corean passed into ㄴ (*n*) ㄷ (*t*) and ㅌ (*t'*). The Sanscrit *dh* had no equivalent in Chinese; while in Corean all distinction of surd and sonant was neglected and only one letter *t* required as an initial with its aspirated form *t'*.

3. In Corean the trill ㄹ here follows, being defined as the initial sound in the Chinese character which in these phonetics was selected to represent the Sanscrit semi-vowels *l* and *r*. In Corean this trill is properly a sound ranging

between the two pronunciations, nearer *r* as an initial but approaching what may best be explained as a soft, modified *l* when final. But in transliterating Chinese words possessing *l* as the initial, the Coreans were unequal to the true phonetic value of the letter, and while retaining *l* wherewith to indicate the original sound, they modified and merged this distinct *l* pronunciation of the Chinese root into *n*, and then, following the peculiarities of the Corean vocalization of this letter they further modulated this *n* and finally dropped it in many words as a distinct initial consonant sound. This principle affecting the value and sound of *n* is likewise exemplified in Corean by the transliteration of the Sanscrit guttural, cerebral and palatal sounds of *n*, which as initial consonant sounds have entirely disappeared from Corean; they have been regularly replaced by the open vowel initial.

4. In transliterating the Sanscrit labials *m*, *p*, *ph* and *b* the Chinese introduced a variation in their pronunciation, in order to express the distinction of sounds in *p* and *b* when modulated and softened into *f* and *v* respectively. These allied sounds the Chinese classified as *heavy* and *light* labials. The heavy labials are 明. 駕. 滂. 並 and correspond exactly with the Sanscrit *m*, *p*, *ph* and *b*; whereas the three characters 微. 非. 奉 are considered light labials and represent the modified corresponding sounds of *v*, *f* (defined in Chinese as *f* clear) and *f'* (defined as *f* thick), derived respectively from *m*, *p* and *b*. This divergence in pronunciation has been carried fully into modern Chinese, giving *m*, *p* and *p'* (*p* aspirated) the heavy labials as above; while *w* and *f'* reproduce the light labials—the aspirated or thick *f* disappearing. The Corean vocalization on the other hand, is characterized by great simplicity and regularity. No regard was paid to any distinction between surd and sonant, nor did the aspirated *p* ever pass into *f* as seen in Chinese and in our modern English, where *ph* has the force and value of *f*.

The Corean letters 모 허 푸 were taken to represent the Sanscrit *m*, *p* and *ph* (*p* aspirated). As regards the Chinese, however, there can be no question but that in selecting the ideograph 微 they intended to represent the Sanscrit semi-vowel *v*, a sound entirely unknown in Corean. Neither in Chinese nor in Corean is there any equivalent of the Sanscrit *bb*.

In short it may well be regarded as the invariable rule that where *w* appears as the initial sound of words in modern Mandarin pronunciation, its place is taken by *b* in Japanese, by a soft or modulated *m* in Corean and by *v* in the Shanghai dialect.

5. In the use of the Chinese characters 照 穿 牀 and 精 清 從 we discern the attempt to reproduce the sounds respectively of the Sanscrit palatals *c*, *ch* and *jh* and cerebrals *t*, *th* and *dh*. But in Corean with no distinction between palatal and cerebral or between surd and sonant, these sounds became conjoined and were represented by two letters, viz.: 치=ch and 칸=ch' (*ch* aspirated). The Chinese, however, were further able by means of the initial sound in such words as 日 仁 而 兒, &c., to indicate the value of the Sanscrit *j*, calling it half palatal and half

cerebral. The Coreans in their first attempts to formulate an alphabet, followed the Chinese classification of sounds of the fifteenth century A. D. and invented the triangular letter Δ to represent this *j* of the Chinese. But, as already explained, the pronunciation of this sound was outside the range of their current vocalization. The letter itself early disappeared from their alphabet and was replaced by the open vowel initial, which indicates the regular pronunciation of the Corean vernacular. Originally in Corean these Chinese derivatives were read with *n* as their initial, and this *n* is still used in Japanese pronunciation of Chinese ideographs. But in Corean the *n* sound was always faint and modulated until eventually it was dropped—a phonetic modification still exemplified in the modern vernacular, where as regards words purely Corean in their origin, *n* before the vowel *i*, &c., is constantly elided and made to disappear as a distinct initial consonant sound.

6. By means of the Chinese characters 錫 and 禪 the original intention in respect to their selection was to indicate the variants between *s* and *z*. As regards 錫 and 禪, the object was to mark the modifications of these two sibilants *s* and *z* into *sh* and *zh* respectively, i.e., where the sibilant is softened by the presence of an outbreathing. While *s* and *sh* have remained as distinct regular sounds in modern Chinese, the two initials *z* and *zh* have undergone certain modifications, passing into *hs* and *sh* according to the position of the outbreathing. Thus 禪 in Mandarin is now pronounced *hsieh* and 禪 as *shan*. This latter Chinese character has, however, a strong aspirate when used in Buddhist books, ranging in value from *ch'* aspirated of *ch'an* to *s* (aspirated), approaching *z* (aspirated) in *shan* of the modern pronunciation. These four Chinese phonetics were selected to represent the sounds of the Sanscrit sibilants; but to the Corean ear such minuteness of distinction was too cumbersome and only one letter κ (*s*) was required to represent these four Chinese initial sounds. At the same time the value of the original sounds was not without its effect on the pronunciation of the Corean transliteration, and in many Chinese words now commencing with an initial *sh*, we find Coreans likewise modifying their initial *s* sound and unconsciously reproducing an approximation to *sh* or *hs* according as the outbreathing *h* follows or precedes the sibilant *s*. In Chinese words originally showing *z* as their initial, Coreans now follow their *s* sound by a *y*, but so modified that the *s* is emphasized while the *y* is merged into the pronunciation of the vowel immediately following with the effect of lengthening its value.

7. So far the Chinese had adhered to the Sanscrit classification into gutturals, palatals, cerebrals, dentals, labials and sibilants. But in regard to the vowels or semi-vowels and the aspirate, this strict sequence and identity of correspondence between their phonetics and the Sanscrit alphabet could no longer be maintained. In respect to words opening with a vowel sound, a distinction was drawn in the Chinese phonetics between an open clear vowel initial and the modified nasal *n* as the initial. For the former the character 韵 was selected and read *yon* or *ye* in Corean, and as written 韵 the circle O was taken as

indicative of its value as an open initial. On the other hand, instead of the open vowel initial the nasal *n* appears in certain Chinese sounds as their initial which, when followed by the vowels *y* or *i*, were read with an enunciation corresponding with the *ñ* in Spanish. Only in Chinese this initial *n* was very faint, and as a nasal scarcely perceptible. But the sound had its distinct presence and influence on the language, so much so that in the fifteenth century the Coreans invented a special letter to indicate its individuality, viz : Ⓛ composed of the circle Ⓚ of the *spiritus lenis* with a diacritical mark like a hyphen (—) over it, thereby representing the affinity of the two sounds, both in writing and in pronunciation. The Chinese character 景 with its original sound of "yeng, for which the character 影 was subsequently used, was selected as the phonetic typical of this initial semi-vowel.

But the true use and value of this nasal *n* as an initial can be best studied from its Corean pronunciation, both as regards words indigenous to the language and especially in derivatives assimilated from Chinese, where there is a regular tendency to elide the nasal *n* before *y* or *i*.

Thus	낫다	<i>nikta</i>	is read <i>ikta</i>	(ripe).
	냥반	<i>nyang pan</i>	" "	<i>yang pan</i> (gentleman.)
	넷적녀	<i>nyeit chyek</i>	" "	<i>yeit chyek</i> (ancient.)
	nymeny	<i>nyem nye</i>	" "	<i>yem ye</i> (anxiety.)
		&c.,		&c.

The Coreans drop the *n* as a distinct sound, leaving a sound which is practically only an open vowel initial, though at times the presence of the nasal *n* can be clearly detected in the utterance of certain speakers. As regards Chinese, however, the Shanghai dialect still preserves this nasal *n* initial as a regular consonant in conjunction with the words *y* and *i*, as may be seen in the following examples :—

	Shanghai.	Corean.	Peking.
月	nioh	onel	yüeh
銀	niun	eun	yin
迎	niung	yeng	ying
願	nion	onen	yüan
玉	niok	ok	yü
語	nü	ë	yü
愚	nü	on	yü

8. As regards aspirates, the Chinese maintained the distinction between the soft sibilant aspirate approximating nearest to the sound of *sh* as heard in *pleasure*, etc., and the guttural aspirate proper in *horn*, etc.; and the two characters selected as representative of the two sounds were 晓 and 匣, read respectively in Corean *hyo* and *hap*. This *h* in 晓 has not, however, the distinct aspirate sound; it contains rather the rudiments of a faint *s* modified by an outbreathing and generally written *hs* for the transliteration of Chinese ideographs. Both in Cantonese and Corean the pronunciation agree in ignoring this *s* sound and retain the regular aspirate *h*, viz.: *hiu=hyo*. But in Shanghai and Peking the presence of the *s* sound asserts itself to the exclusion practically of the aspirate proper, and 晓 is then read *h'io* in Shanghai (*h'=hs*) and *hsiao* in Peking.

In the Corean vernacular both sounds were represented by 칸, but in pronunciation this letter is found passing regularly into a modified *s* before the vowels *i* or *y*. This change from a guttural aspirate to a sibilant aspirate is made unconsciously by Coreans, while on the other hand, the true sibilant itself, in many words as uttered by uneducated Coreans, passes into a regular aspirate. As originally invented this letter 칸 was intended to represent the sound of the sibilant aspirate (*hs, sh*), while in order to mark the proper guttural aspirate *h* the letter 칸 was to be reduplicated, thus 칸칸=*hh*, thereby accentuating the identity and affinity of the two sounds; and in many books, even as late as the seventeenth century, this combination of letters indicating the strong guttural aspirate occurs constantly in Buddhist liturgies. Accordingly the Chinese character 匣, the representative of this initial consonant, was first transliterated in Corean 칸哿=*h'hap*. But this nicely of distinction was early abandoned as too cumbersome; and regardless of philological accuracy the letter 칸 was made to represent both the guttural or true aspirate and the sibilant aspirate indiscriminately. As regards the pronunciation of the Chinese character 匣, the ancient sound, as also the Corean and Cantonese, all agree in the value of *h* as the strong guttural aspirate, viz.: *hap*. In Shanghai it is also read *ha* with the regular aspirate, but in modern Mandarin the guttural has given place to the sibilant aspirate, and 匣 always read *hsia*; the proper transliteration of such sounds (*hs, h', sh*, etc.) has been a fertile source of learned disquisition by sinologues and others. But the general consensus is that the outbreathing of the aspirate precedes the sibilant, and that *hs* rather than *sh* indicates the correct pronunciation.

These thirty-one phonetics of *Hung Wu* supply the key to the order and arrangement of the Corean alphabet. The sounds were divided into two main groups—清 *clear* and 濁 *thick*—each again divided into 全 *wholly* and 次 *less*, according as the pronunciation of the letter was soft or hard. Unaspirated letters came under 清, aspirates under 濁, while sonants proper were classed under 次濁. Following the Sanscrit classification these sounds were further subdivided into gutturals, palatals, dentals, labials, sibilants, aspirates, etc. In regard to the

pronunciation of these phonetics, Coreans were at the time of the invention of their alphabet guided not by the sounds with which they themselves read the Chinese ideographs, but by their value and use as current in China at the beginning of the fifteenth century. For this special purpose the Coreans consulted the Chinese scholar 黃粲 Huang Ts'an, then living as an exile from China on their N. W. frontier beyond the Yaloo River. Several missions were sent by the King of Corea to obtain his assistance in elucidating the correct pronunciation of the Chinese characters. We can thus understand and explain the Chinese and the Corean vocalization of these phonetics, in several of which the differences are very marked and important. In these phonetics the Chinese characters are to be read with their sounds as recognized in the early years of the Ming dynasty A. D. 1400. But according to Corean scholars, the Corean pronunciation of Chinese goes back to the eleventh century B.C., and shows great modifications as compared with these phonetics. The ideograph 日 is transliterated *il* in Corean, but the presence of a faint nasal *n* can be traced in some dialects of modern Chinese and especially in Japanese. The ancient reading of the character is acknowledged to be *nyit*, and the sound of the nasal *n* may best be defined as ranging between the Sanscrit palatals *j* and *n*; and this may help to supply the clue to the divergence in the pronunciation of 日 as *nichi* in Japanese, *nyih* in Shanghai, compared with *jih* of the Ming dynasty and of modern Mandarin. The disappearance of this initial *n* in Corean is in strict conformity with the principles regulating Corean euphony, whereby this initial *n* before the vowels *i* or *y* passes into a faint nasal and finally disappears as a distinct sound, both in their vernacular and especially in their pronunciation of Chinese. Compare 雨 滉, which is transliterated *nycheul* but read *yeheul* (a cascade); 雨 龍 transliterated *nyeram* but read *yeram* (spring); 叶 莎翁 *nipsahoui* but read *ipsahoui* (a leaf), etc., etc. Finally, we have only to study the regular pronunciation in the Shanghai vernacular to understand and appreciate the true value and use of this nasal *n* as an initial.

As regards 溪 and 湧 the true Corean transliteration gives no aspirate as here shown in these phonetics—they are written 계 and 湧 and read *kyei* and *pang* respectively—in the forms 溪 and 湧, *k'yei* and *p'ang*, we have merely a reproduction of the Chinese pronunciation of that period. As regards aspirates generally, the Corean pronunciation of Chinese presents so many anomalies that it is impossible to lay down any definite law governing their connection and use. Words are constantly occurring in Corean—words which have long been assimilated into the language—possessing strong aspirates, especially with the initial *p*, such as :—

罷 = p'a;	板 = p'an;	八 = p'al
販 = p'ai	筆 = p'il	必 = p'il
表 = p'yo etc., which in Chinese are marked by no aspirate.		

The two characters 微 and 非 are rendered ㅂ and ㅍ in Corean ; but in the table of these phonetics, in order to indicate that these sounds are merely approximate, the labials are divided into two categories—重 heavy or strong and 輕 light or modulated ; and the two characters are accordingly placed under the light or modulated, in order to show that the *m* and *p* sounds of the Corean transliteration require to be softened and modified so as to approach the Chinese pronunciation of ü (=v=w) in *wei* and of *f* in *fei*. In Corean, however, there are only two labials proper, viz : *m* and *p*, for the aspirated *p* is never modified into *f* but always remains a distinct labial, viz : *p* followed by a strong outbreathing.

While Coreans did not require any special form of letter to mark *sonants* as distinct from *surds*—the two sounds being interchanged in their daily speech, yet the authors of the alphabet were fully aware of the difference ; and finding that the *checks* and *sibilant* were pronounced in Corean with a special emphasis so as to produce a new and allied sound, they very accurately represented this peculiarity of the Corean language by reduplicating these consonants, thereby indicating at the same time their true value and pronunciation, viz : ㄲ=kk=g ; ㅃ=pp=b ; ㄸ=t=d ; ㅉ=chch=j and ㅆ=ss=z. And these reduplicated letters were originally intended to convey the sound and pronunciation of the sonants *g*, *b*, *d*, *j* and *z* as found in the Hung Wu phonetics. This principle was likewise carried into the aspirate, which in its *guttural* form they represented by ㅎㅎ=hh in contradistinction to *sibilant* aspirate ㅎ=hs or *sh*. This reduplicated form, indicating the true aspirate, appears regularly in Corean transliterations of Buddhist books ; but in modern writing the two sounds are no longer differentiated, though in their colloquial the sibilant and guttural aspirates regularly occur. The following Table shows the Hung Wu phonetics with their corresponding Corean letters and sounds :—

七音	全清	次清	全濁	次濁
牙音	疑 의	見 견	溪 奚	羣 준
舌頭音	泥 니	端 단	透 투	定 명
唇音重	明 명	幫 방	滂 滂	竝 明
唇音輕	微 미	非 비	立 立	奉 朋
齒頭音		精 정	淸 청	從 წ
正齒音		心 심		邪 舛
		人 스	人 스	牀 짱
喉音		照 조		穿 천
		審 심		禪 션
		喻 유	○	影 영
		曉 효	古 고	匣 匣
半 半	吉 吉	日 시	來 래	哿 哿
齒	齒	ム	已	

Both Buddhist and national records concur in ascribing the honour of inventing the Corean alphabet to the fourth King of the present dynasty ; and assign the year A. D. 1447 as the date of its official publication. The President of the Board of Ceremonies in the proclamation he issued in terms of the Royal Edict on the subject, recapitulates the great advantages accruing to the Corean student in possessing an alphabet equal to the correct transliteration of native words and Chinese ideographs. He refers especially to the clumsy system introduced by Syel Ch'ong 薛聰, the Buddhist priest who, towards the close of the seventh century A. D., arbitrarily selected certain Chinese characters to represent Corean inflection and agglutination on the same principle as the Japanese now use their *Kana* characters (假字). And this *Nido* 吏讀 syllabary, as it has been termed, still remains in constant use among petty officials—hence the name.

The present Corean alphabet owes its origin to the promptings of native ambition on the part of the King and Government to figure as an independent State. The Corean Envoys at the Court of the Ming Emperors found that all States having relations with China, possessed a literature and script of their own and distinct from Chinese. A school of languages had long been established in Nanking for the purpose of training Chinese as official interpreters and for conducting correspondence with neighbouring countries in their own vernacular. The King of Corea, eager to mark the individuality and independence that he claimed for his State, was desirous of abandoning Chinese as the official script of his Government. With the assistance of the Envoys who had acquired at Nanking a knowledge of the different alphabets in use by countries bordering on China, viz., Mongol, Thibetan, Burmese ; and especially of Sanscrit, which was then largely studied in connection with Buddhist liturgy and ritual, the King evolved the present Corean alphabet, consisting of twenty-eight letters (now reduced to twenty-five) and ordered its adoption by his people and officials to the exclusion of Chinese. Native conservatism, however, proved insurmountable, and Chinese has continued to be used as the medium of correspondence, both by officials and by the educated classes generally—the native script being relegated to women and the uneducated masses.

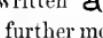
But for purposes of education, especially in transliterating Chinese, the Corean alphabet has a recognized place ; and the Chinese classics have accordingly been rendered in the vernacular to assist the student to the correct meaning and pronunciation of Chinese ideographs.

While drawing on the Hung Wu phonetics as above explained for the sounds and order of their alphabet, the Coreans went to the Sanscrit direct for the form of their letters. Since the first appearance of Buddhism in Corea at the end of the fourth century A. D., Sanscrit has been regularly studied by the Corean priesthood, who were long the sole repositories of literature in the country and wielded a powerful influence accordingly. Even as late as the seventeenth century, Corean

monks made a special study of Sanscrit and wrote learned disquisitions elucidating its history in connection with Chinese and Corean.

The Sanscrit alphabet passed from India through Thibet into China, and by the time it finally reached Corea the letters had been subjected to great modifications, necessitated from the circumstance that they had to be written, down the page, with a Chinese pen or rather brush, instead of horizontally with the Indian reed. Again under Corean hands this Sanscrit alphabet was further transformed, much as English print differs from English writing—the Coreans curtailed and modified the square or angular shaped letters of the Sanscrit into a short cursive script for convenience and speed in writing. And it is from this cursive script that the Coreans have evolved the form and construction of the letters of their alphabet.

In addition to the consonants of the Sanscrit alphabet, the other letters were all variously altered and modified; the divergences in some instances being very marked and striking. But these changes may all be studied in the exemplars given in the Buddhist Ritual of Incantation, known as the *Chen En Chip 真言集*, an early Corean transliteration of the Sanscrit original with their Chinese equivalents re-published in 1778 A. D. This work likewise contains some interesting information regarding the Sanscrit alphabet as first introduced into Corea, and explains the modifications which the letters, both vowels and consonants, have undergone at the hands of the Buddhist priests to meet the difficulties of writing with a Chinese pen or brush. A knowledge of these changes and the principles governing their use, is essential to the student in tracing the identity between Sanscrit proper, written across the page, and Corean Sanscrit, written down the page in syllabary forms. And it is this Sanscrit syllabary combination that supplies the key to the present system of Corean writing, whereby two or more letters—one vowel with one or two consonants—are regularly grouped into one logotype.

As regards the Corean alphabet, so far as the consonants are shown as having been derived from the Sanscrit in the above table, there only remains one more consonant calling for special attention and study. When originally introduced into Corea, the Sanscrit semi-vowel *y* was written  but reduced to the form  for printed books. The letter, however, was further modified for purposes of their cursive script into the four forms  and from these latter the Coreans drew their four letters possessing *y* as their initial sound, viz : , , , and  ; the connecting link of identification being found in the current Corean script. As regards the perpendicular stroke of the Corean, the principle corresponds with the horizontal or top line of the Sanscrit writing, on to which the letters proper were respectively attached.

The annexed table will show the series of changes which the Sanscrit letters have undergone before their final modification into the present letters representing the Corean alphabet :—

	Sanskrit Consonants			Modern Corean Consonants			
	as introduced into Corea in the IVth Century A.D.	as used in the XVth century A.D.					
		as printed.	as written.	as written.	as printed.		
क	କ	କୁ	କୁ	କ	କ	k	
ନ	ନ	ନୁ	ନୁ	ନେ	ନେ	n	
ଟ	ଟ	ଟୁ	ଟୁ	ଟେ	ଟେ	t	
ର	ର	ରୁ	ରୁ	ରେ	ରେ	{l r}	
ମ	ମ	ମୁ	ମୁ	ମେ	ମେ	m	
ପ	ପ	ପୁ	ପୁ	ପେ	ପେ	p	
ସ	ସ	ସୁ	ସୁ	ସେ	ସେ	s	
ଙ	ଙ	ଙୁ	ଙୁ	ଙେ	ଙେ	ng	
ଚ	ଚ	ଚୁ	ଚୁ	ଚେ	ଚେ	ch	
ହ	ହ	ହୁ	ହୁ	ହେ	ହେ	h	
ଜ	ଜ	ଜୁ	ଜୁ	ଜେ	ଜେ	j	

As regards vowels, the modifications effected in the Sanscrit letters in different Buddhist books since their first introduction in the fourth century, have been both numerous and complicated, so much so that their identification has become practically hopeless as regards the principles guiding their evolution and construction. But while the mere shape of the letters affords no information to the student, the clue to their determination is supplied in the classification and order of the different vowel sounds, accompanied by their Corean transliteration and Chinese equivalents. This is more especially apparent for the vowel sounds of the Sanscrit *i* and *lri*. As taught to Coreans the Sanscrit vowels comprise a medley of dots, curves and strokes totally unlike their Sanscrit originals ; whereas for purposes of writing in combination with the consonants, the vowel letters were further reduced to one or two short dots and curves. Thus the vowel *i* appears regularly as a curved stroke somewhat like a half circle (to the left of the consonant, with which it was combined and formed a syllabary. The short vowel *a* was treated exactly as in the regular Sanscrit—inherent and part of each consonant sound. But the two open Sanscrit vowels *a* and *ā* were taught under the forms and , which latter were again further reduced to and for purposes of their current script in Sanscrit ; and the right hand half of these letters supply the key to the Corean *a*, which in their vernacular running hand was generally written with the distinctive dot or dash towards the foot of the letter. Where, however, the *a* sound was less prolonged the Sanscrit vowels were reduced to a mere appending hook, like a comma, placed to the right of the consonant, and this was further reduced for Corean into the dot under the consonant for *ā* short. The Sanscrit *o* was modified by the Corean Buddhist scholars into a series of short curves over each other ; but where combined with a consonant in syllabary form these curves were connected so as to make a short wavy line under the consonant, and this latter form, together with the abbreviated modification used in the Sanscrit sound *om*, transliterated in Chinese, supplies the key to the prototype of the Corean vowel (*o*), which in their cursive script approximates nearest to the modified Sanscrit original.

These modifications of the Sanscrit vowels and the four derivatives from the semi-vowel *y*, widely divergent as they are from their originals, fully illustrate and establish the principle which guided the Coreans in the selection and construction of the letters to indicate the vowel sounds of their language. But in tracing their formation, reference must always be had to the Corean cursive script as giving the key to their identification with their Sanscrit originals. The sharp angular form of the Corean letters in printed books was subsequently adopted to suit the exigencies of the engraver and facilitate his labours in cutting the wooden blocks from which their books were printed ; angles and squares under such conditions would naturally present fewer difficulties than curves and circles. Coreans, however, continue to employ the cursive script—the Chinese pen, or rather brush, naturally lending itself to this form which, as thus written, offers a striking resemblance to the Sanscrit seen

on leaflets and charms obtainable for a few cash per sheet by Buddhist devotees at Corean temples.

While as regards vowels the identification between Corean and Sanscrit is far from easy, and in some measure neither complete nor satisfactory, for consonants on the other hand, the process of gradual transformation from Sanscrit to the present Corean letters is both clear and self-evident. But the student desirous of further prosecuting his investigations on the subject of the Corean alphabet, is referred to the *Chen En Chip* 眞言集 and other Buddhist works.

Four epochs mark the history of civilization and literature in Corea :—

- I. The introduction of Chinese writing by Ki Tzu 箕子 in 1122 B. C.
- II. The propagation of the Buddhist religion by missionaries (Chinese, Hindu and Thibetan) from China in the fourth century A. D.
- III. The revival of letters during the 新羅 Silla dynasty, 449-920 A. D.
- IV. The invention of the present Corean alphabet in 1447 A. D.

As a race the Coreans claim an antiquity dating back some two thousand years B. C. Tradition and history concur in ascribing the valley of the head-waters of the Sungari River as the cradle of their ancestors. At present two separate characteristics of type mark the people—the Manchu, tall of stature with well cut features, and the Japanese with its distinctive individualities of build and physiognomy ; and these characteristics are further borne out alike by tradition and by the history of the people. Originally a congeries of rude tribes scattered over the Corean peninsula, their land became the happy hunting ground of their northern neighbours, who impelled by the pressure of population and the severity of climate have, in obedience to a universal law of expansion, pushed their way southwards into warmer regions and more genial surroundings. The aborigines driven from their homes by these invaders from the north made their way into Southern Japan across the narrow straits through the Tsushima Islands, which in early years belonged to Corean domination. Apart from racial identification of type between modern Japanese and the ancient inhabitants of the Corean peninsula, Japanese have likewise a tradition that their own original home lay to the west, where the sun sank to rest in the ocean ; and their oldest historical records declare that they “descended from heaven in a boat”—clearly proving their Western origin from across the Tsushima Straits. Besides, in support of this identity of origin there stands out as a clear and distinct proof, that remarkable parallelism of grammatical construction and syntax between the two languages as at present spoken, which can only be explained by unity of race in prehistoric ages. The aborigines of Japan—Ainos—impressed their vocabulary on the immigrants from the peninsula ; but these latter were unable to abandon the grammatical construction of their sentences, which remains to emphasize the language as Corean in syntax with an Aino vocabulary.

Between the two countries the early history of art and literature had always been intimately associated. Corea imports and borrows from China, passing on her new civilization and literature to Japan, where the pupil more apt than the master and located in more favourable surroundings, has long outstripped Corea in the march of progress.

Out of the mists of antiquity and legend, the first acknowledged date in connection with the Corean race occurs in B. C. 1122 with the introduction of Chinese literature and civilization by Ki Tzu 箕子. Yet it is clear that even at that early period the Coreans were in possession of many elements of culture and society. A study of the native vernacular, eliminating all Chinese terms, proves the existence of a people early acquainted with the manufacture of iron and copper, but ignorant of silver and gold ; charcoal alone being employed in their reduction of these two metals, for coal does not appear among the products of the country until very recent years.

Their dwellings, as evidenced from their vocabulary, were originally merely low mud huts or burrows in the ground—a style of housing which has come down to the present time and is still found among the poorer classes all over the country. The erection of proper dwellings and the system of heating their abodes by means of underground flues were arts borrowed from Chinese ; and this is further seen in the use and meaning assigned to the word *pang* 壁, derived from the Chinese *房*, meaning originally room, but in Corean vernacular conveying an idea always associated with the heating of the floor of the room.

As regards their numerals, one of the most important points in philology in respect to primitive races, Coreans are especially interesting. Only from 1 to 99 do they possess numerals which are unquestionably Corean in their origin. This limit up to 99 shows that their ideas and notions of property could not have been large—a primitive race with few requirements. But as the people advanced with the spread of civilization from contact with China, the Chinese numerals were imported to supply the deficiencies of the native vocabulary. And the identity of sound with which the numerals from 1 to 10, etc., are read as compared with their pronunciation in Cantonese, where *t* as a final replaces the *l* of the Corean, proves their early introduction into the latter language.

As for the fauna of the country, alongside of the Chinese names there are also in current use native Corean words designating most animals, both domestic and wild. In agriculture the people must early have made great advances, and rice and grain of various kinds were always known to them as also, of course, native implements of agriculture.

Possessed of a limited vocabulary suited to the requirements of a simple primitive tribe, Coreans drew on Chinese for new names and ideas necessary in their progress to a higher civilization. But all the peculiarities of Corean construction, idiomatic and grammatical, have remained unchanged ; and in many words these Chinese terms have become so incorporated and assimilated into the language that

only a knowledge of Cantonese and the principles regulating Corean euphony can detect and trace their Chinese derivative. In the 王篇 *Oh P'yen*, a Corean compilation of the 17th century, we have a clear and concise dictionary giving the Corean transliteration (with the meanings in Chinese) of all Chinese words occurring in the Corean language. A careful study of these Corean initials and finals as laid down in this dictionary and their comparison with the sounds as used in various dialects of China, especially Cantonese, may well warrant the scholar in accepting this Corean transliteration as the nearest approach to the true pronunciation of the ancient language of China—proving the great antiquity of the people and their early submission to Chinese civilization and influence.



SPECIMENS OF COREAN WRITING.

(a) The square printed form.

우리 흘 본분은
 존경 양례로다
 죄를 산코의 쥬흐
 령 혼을 구흐리
 면

(b) The cursive script ordinarily employed in letters and cheap editions of Corean novels.

우리 흘 본분은
 존경 양례로다
 죄를 산코의 쥬흐
 령 혼을 구흐리
 면







COREAN MANUAL.

ALPHABET.

THE Corean Alphabet consists of twenty-five different letters, comprising eleven vowels and fourteen consonants. Three of the latter, however, possess a double signification and use depending on their position in the word or syllable; as an *initial*, ◊ is the mute (or pro-consonant) preceding an open vowel sound, but as a *final* is always read *ng*; ㅌ as an *initial* has the sound of *r* or *n*, but as a *final* that of *l*; and ㅅ as an *initial* *s*, but when *final* *t*.

Coreans do not employ their Alphabet as in European languages, letter succeeding letter from left to right in horizontal lines; they group the words into syllables, and write in perpendicular columns commencing from the right hand top corner. Each word is broken up into its component syllables consisting of at least one vowel or diphthong with one consonant, either initial or final; and never more than three consonants and one vowel or diphthong can be grouped into one syllable. Thus in *kakera*, go, we have the word broken up into three syllables *ka-ke-ra* 가거라; *onera*, come, into *o-ne-ra* 오녀라; care being always taken so to divide the syllables, as to be indicative of the base or root of the word, viz: *ka* and *o* respectively in the words before us.

No vowel can stand unsupported by an initial consonant; and, where there is no vocalized or pronounced consonant sound, the letter ◊ is prefixed, being always in this position mute, with a force and usage similar to the cipher zero (o) in English. Hence the name "pro-consonant," assigned to it. Just as ㅎ corresponds to the *spiritus asper*, so ◊ may very properly be called the *spiritus lenis*, indicating an open initial vowel sound, these two breathings having their correlation in Corean significantly marked by the forms of the letters representing their sounds. All the fourteen consonants can stand as initials preceding the vowel or diphthong of the syllable, but only seven single

consonants, ㅋ k, ㅌ t, ㅁ m, ㄴ n, ㆁ ng, ㅂ p and ㅅ s, and three double consonants, ㅋㅋ lk, ㅌㅌ lm and ㆁㆁ lp, can be used as finals.

In conjunction with the vowels 아 a, 야 ya, 어 e, 여 ye and 이 i, the initial consonant or pro-consonant is written prefixed to the left of the vowel, but with 오 o, 요 yo, 우 ou, 유 you, 으 eu and ㅡ á, it is always placed directly above them. The final consonant or consonants come in every case directly under the vowel: 발 pal, foot, 드 talk, fowl. In 옷 ot, clothes, the letter ㅇ is the mute or pro-consonant always prefixed to the vowel proper in the absence of a regular pronounced consonant sound, and used merely for symmetry in writing.

As known and taught among Coreans, their alphabet is a pure syllabary, and the term *en moun* 언문 諺文 includes both vowels and consonants, and means "vernacular literature" in contradistinction to *chinsye* 진서 眞書 "true script," i.e. the Chinese written character.

CONSONANTS.

The Consonants may be classified thus—

1. Four sharp checks, ... ㅋ k, ㅌ t, ㅍ p and ㅊ ch.
 2. Four aspirated checks, ... ㅋㅋ k', ㅌㅌ t' and ㅍㅍ ch'.
 3. Four reduplicated checks, ... ㅋㅋ kk, ㅌㅌ tp, ㅍㅍ tt and ㅊㅊ chch.
 4. Three nasals, ... ㄴ n, ㅁ m and final ㆁ ng,
 5. Spiritus lenis, ... ㆁ silent initial, or pro-consonant.
 6. Spiritus asper, ... ㅎ h, aspirate.
 7. One sibilant, ... ㅅ initial s.
- with its reduplication ... ㅆ ss.
8. One trill, ... ㄹ l final, and r or n initial.

ASPIRATED CHECKS.

The value of the breathing in the four aspirated checks is exactly that of the *spiritus asper* uttered with a strong out-breathing, and always after the consonant. Complete contact takes place in pronouncing the consonant; the breath is gathered and allowed to explode audibly and forcibly, directly this contact is withdrawn. In Corean there is no modifying or softening of the sharp checks in conjunction with the aspirate sound, such as *ph* into *f* in *philosophy*, or *th* as seen in *bath* or *birth*. In Corean each sound is clear and distinct, first the check and then the aspirate. In transliterating these letters I have therefore adhered to the analogy of the Corean original, where the diacritical mark — is placed over the ordinary check, and used the forms *k'*, *p'*, *t'* and *ch'*, instead of *kh*, *ph* *th* and *chh*, in which last the presence of *h* might suggest the modification of the checks with the softened sounds, *ph*, *th*, etc, of the English language. Again, as the aspirate sound invariably follows the consonant, the forms *hk*, *hp*, *ht* and *hch* are inaccurate and misleading, and therefore inadmissible.

REDUPLICATED CHECKS AND SIBILANT.

Besides these ordinary and aspirated forms, the four checks, *k*, *p*, *t* and *ch*, are frequently pronounced by Coreans at the beginning of a syllable with so strong an emphasis that four new and allied sounds are evolved which may very properly be termed "reduplicated" checks. And the name "*reduplicated*" will serve to indicate the manner in which they are written as well as pronounced. It appears that the Coreans, instead of inventing letters to represent these sounds, have with great discrimination and accuracy taken the ordinary check as the basis, and, to indicate that the sound was to be intensified, reduplicated the initial consonant ㄱ, ㅂ, ㄷ and ㅈ as necessary. In ㅋ *keun*, catty, we have the regular sound of the ordinary check, ㄱ *k*, but by emphasizing the initial consonant, gathering the breath, and dwelling on it with considerable pressure so that the vowel sound following it is ignored and almost lost, we produce the reduplicated sharp check ㄲ *kk*, as in ㅋㅋ *kkeun*, string. Similarly ㅃ *pye*, paddy, and ㅉ *ppye*, bones; ㅌ *täl*, moon, and ㄸ *ttäl*, daughter; ㅈ *chata*, I sleep, and ㅉ *chchata*, I plait.

The sibilant *s* is likewise found reduplicated, the sound being intensified by pressing the tongue against the roof of the mouth, gathering the breath, and then forcibly and sharply ejecting it with a strong hissing noise. Compare ㅅ *sata*, I buy, with ㅆ *ssata*, I build; in the first we have the ordinary sibilant as in English, but in the second the enunciation is shortened, sharpened and intensified, all emphasis and accent being concentrated on the initial consonant sound.

Instead of reduplicating the consonant in writing, the Coreans generally employ ㅅ as a prefix to the left of ㄱ, ㅂ, ㄷ and ㅈ to indicate the reduplicated sound; and in a few books an initial ㅂ serves the same purpose. The name 된시옷 *toin siot*, which the Coreans assign to this reduplication of the four checks and the sibilant, defines clearly the nature of the spelling and the character of the pronunciation, *toin* being the adjective participle of 되다 *toita*, thick, and referring to the thickening of the ordinary current pronunciation of the initial check or sibilant, while 시옷 *siot* is the name by which the letter ㅅ is known to Coreans.

As regards the vowel or diphthong immediately following the reduplicated consonant, its quantity is naturally shortened. All breath, accent and emphasis are thrown on the initial consonant sound, and the vocal organs have neither time nor opportunity to dwell on the vowel.

TRILLS.

The two trills *r* and *l* are represented in Corean by the letter ㄹ, with the sound of *r* as an initial and *l* as a final. This final *l* does not correspond exactly to the English pronunciation of that letter; in Corean it is more softened or trilled, as may be observed from a careful study of the pronunciation of 불 *poul*, fire, 물 *moul*, water, etc. As an initial this letter is read *n* in words of Chinese derivation which possess *l* as the initial in their original. But in many words now assimilated into the language from Chinese, Coreans ignore the *l* of the radix sound and employ ㄴ *n* in their transliteration. Thus 의논 *eui-non* is from 議論 I consult, and is always written thus, instead of 의론 *eui-ron*, although this latter sound is one which the Corean vocal organs are quite capable of pronouncing.

EUPHONIC CHANGES.

Of the seven consonants employed as *finals* to close a word or syllable, five undergo certain modifications to meet the requirements of Corean euphony, the guiding principle being ease and freedom in pronunciation.

1. Final ㄱ *k* becomes *ng* before ㅁ *m* or ㄴ *n*.
2. Final ㅁ *m* approximates to the sound of *ng* before ㄱ *k*.
3. Final ㄴ *n* becomes *l* when followed by ㄹ *l*.
4. Final ㅂ *p* becomes *m* before ㅁ *m* or ㄴ *n*.

5. Final **ㅅ** *t* (i) resumes its normal *s* sound before another **ㅅ** *s*.
(ii) becomes *n* before **ㅁ** *m* or **ㄴ** *n*.

And of the *initial* consonants the three following are subject to various euphonic changes in Corean pronunciation:

1. Initial **ㄹ** *n* (i) becomes *l* when preceded by **ㄹ**
(ii) is practically mute, or retains at most only a faint nasal sound, before the vowel sounds | *i*, ㅑ *ye*, ㅕ *yei*.
2. Initial **ㅎ** *h* may be heard pronounced as a faint *sh* sound before the vowel sounds | *i*, ㅑ *ye*, ㅕ *yei* and ㅠ *you*.
3. Initial **ㄹ** *l* is constantly modified from its true sound as a *trill* into a faint nasal *n*, in words derived from Chinese.

Thus **冷水** is correctly transliterated in Corean **링수** *ræng-syou*, meaning *cold water* in the sense of *drinking water*, but is pronounced *næng-sou*. The initial *r* passes into a distinct *n*, while the *y* in *syou* (as we shall see later) merely prolongs the sound of the *ou*. The rule is that, for purposes of transliteration, **ㄹ** is retained to mark the original *l* sound of the initial letter of the radix; but in pronunciation it shades off into a faint *n* or *ng*, at times even disappearing entirely as an initial consonant sound, especially before the vowel sounds | *i*, ㅑ *ye* and ㅕ *yei*. This may be explained from the fact that in many words purely Corean in their origin, an initial *n* before these three vowels is subject to a process of modification and elision—the indolent habits so characteristic of the people as a race naturally extending to their manner of speech.

Where, however, the word derived from the Chinese has become thoroughly assimilated into the language, so that to the native scholar all trace or knowledge of its derivative root has really disappeared, the consonant *n* is regularly resorted to, both in writing and in pronunciation. Thus the common term **난리** *nan-ri*, (pronounced *nalli*) meaning *war*, comes from the Chinese roots **亂** (*disorder*), and **離** (*separation*), the former of which, however, when used by itself and written singly, is very correctly transliterated **란** *ran* in native Dictionaries.

We thus arrive at the following complete

TABLE OF CONSONANTAL SOUNDS.

ㄱ (1) *k* as in *keel*: 갓 *kat*, hat;

갓 *kak*, each.

ㅋ (2) *g* when the *k* passes into a sonant:

간다 *kanta—ganta*, I go;

길 *kil—gil*, road;

개 *kai—gai*, dog.

(3) *ng* (final) when followed by ㅁ *m* or ㄴ *n*:

약물 *yak moul—yang moul*, medicinal water;

넉넉이 *nek neki—neng neki*, sufficiently.

ㄲ *kk* or *g*: 꿀 *kkoul—goul*, honey;

꽃 *kkot—got*, flower;

ㅋ *k*, The hard *k* sound followed by a strong aspirate:

코 *k'o*, nose;

칼 *k'al*, knife.

ㅂ (1) *p* as in *paper*: 밥 *pap*, food;

빔 *päi*, boat.

(2) *m* (final) when followed by ㅁ *m* or ㄴ *n*:

밥먹다 *pap mekta—pam mekta*, I eat food;

찹놈 *chap nom—cham nom*, idler.

ㅃ (2) *pp* or *b*: 빼다 *ppaita—baita*, I extract;

빨니 *ppalni—balli*, quickly.

ㅍ *p*, the sharp *p* sound followed by a strong aspirate:

팔 *p'al*, arm;

팔다 *p'alta*, I sell;

풍 *p'oung*, wind.

ㄷ (1) *t* as in *top*, used as an initial only:

돈 *ton*, money;

다리 *tari*, leg.

(2) *ch* as in *church*. This sound is found in the two purely Corean words

도희 *tyoheui*—chyohueui, paper;

도타 *tyot'a*—chyot'a, good;

and also in words of Chinese origin when this consonant is followed by the vowel sounds | *i*, ㅋ *ye*, ㅖ *yeyi* or ㅕ *yo*:

디경 *tikyeng*—chikyeng, territory;

덤치다 *tyemch'ita*—chyemch'ita, I divine;

데즈 *tyeichä*—chyeichä, disciple;

도목 *tyomok*—chyomok, section.

ㄸ *tt* or *d*;

따리다 *ttarita*—darita, I beat;

땀 *ttam*—däm, sweat.

ㅌ (1) *t'*, the sharp *t* sound followed by a strong aspirate, but never modified into the sonant *tl* as in *bathe*:

톱 *t'op*, a saw;

틈 *t'eum*, a crack.

(2) *ch'*, when preceding the vowel sounds | *i*, ㅋ *ye* and ㅖ *yeyi* in a few words derived from the Chinese, after the manner of its prototype **ㄷ**:

티국호다 *t'ikoukhäta*—ch'ikoukhäta, I govern;

텐장 *t'yenchyang*—ch'yenchyang, ceiling;

테면 *t'yeimyen*—ch'yeimyen, self respect.

ㅈ *ch* as in *church*:

짐 *chim*, a load;

죽다 *choukta*, I die.

ㅉ *chch* or *j*:

쫓다 *chchytta*—jyotta, I drive away;

짜다 *chchata*—jatta, taste salt.

ㄾ *ch'*, the sound of *ch* followed by a strong aspirate:

침 *eh' im*, lance;

총 *ch' ong*, gun;

칩다 *eh' ipta*, cold.

ㄣ (1) *n* as in *name*: **나라** *nara*, kingdom;

놉다 *nopta*, high.

(2) *l* when preceded or followed by **ㄹ**:

별노 *pyelno*—pyello, especially;

발노 *palno*—pallo, with the foot;

난리 *nanri*—nalli, war.

(3) mute generally as an initial before the vowel sounds | *i*, ㅑ *ye* and ㅒ *yei*, sometimes shading into a faint nasal *n* or *ng*:

닉다 *nikta*—ikta, ripe;

네적 *nyeichyek* or *ngyeichyek*—yeichek, ancient times;

너름 *nyeräm*—yeräm, summer;

니 *ni* or *ngi*—i, tooth.

ㅁ (1) *m* as in *man*: **몸** *mom*, the body;

물 *moul*, water.

(2) *ng* (final) when followed by ㄱ *k*:

섬기다 *syemkita*—syengkita, I serve;

감기 *kamkeui*—kangkeui, cold in the head.

❖ (1) spiritus lenis, or mute initial, always prefixed to vowels in the absence of a vocalised consonant, and hence termed the “pro-consonant”:

아바지 *apachi*, father;

연기 *yenkeui*, smoke;

울다 *oulta*, I cry;

요 *yo*, bedding.

(2) *ng* at the close of a syllable:

방 pang, a room;

강 kang, river;

송곳 songkot, awl.

云 (1) *h*, spiritus asper, always separate and distinct, as in *ink-horn, short-hand*, etc, and never coalescing with a consonant:

박회 pakhoi, a wheel;

것 희 kyethuei, beside;

후에 houei, after;

학당 haktang, school.

× (2) faint initial *sh* before the vowel sounds | *i*, | *ye*, | *yei* and | *you*:

힘 him—shim, strength;

혀 hye—shye, the tongue;

혔 hyeim—shyeim, number;

흉년 hyoungnyen—shyoungnyen, year of famine.

人 (1) *s* when initial, as in *sun*:

삽 sap, spade;

사람 sarām, man;

삭돈 sakton, wages.

(2) *t* when final, as in *bit*:

것 ket, thing

밭 pat, field;

못 mot, nail.

In this latter position however it is subject to two euphonic changes:

(a) resuming its normal *s* sound when followed by another 人 *s*:

갓스로 katsāro—kassāro, with a hat;

못쓸것 motsseulket—mosseulket, useless thing.

(b) passing into an *n* sound when followed by ㅁ *m* or ㄴ *n*:

못 먹다 *motmekta*—monmekta, I cannot eat;

빛나다 *pitnata*—pinnata, brilliant.

쓰 ss or z: 쓰다 *sseuta*—zeuta, I use;

씻다 *ssitta*—zitta, I wash;

쏘이다 *ssoita*—zoita, strike upon.

근 (1) *l* as in *call* or *milk*, when closing a syllable either singly or in conjunction

with ㄱ *k*, ㅁ *m*, or ㅂ *p*:

날 *nal*, day;

발 *pal*, foot;

맑다 *mălkta*, clear;

삶다 *salmta*, I boil;

쉽다 *syelpta*, I grieve.

(2) *r* as in *carry*, when between two vowels, or a vowel and the aspirate ㅎ :

마라 *mara*, don't;

나라님 *naranim*, king;

말해다 *marhāta*, I speak.

(3) *n* (initial) in words derived from the Chinese, in which a distinct *l* sound appears in the roots:

리 일 *lāil* pronounced *nāil* coming day, i.e. to-morrow;

로인 *loin* pronounced *noin* old man.

뢰성 *loisyeng*, pronounced *noisyeng*, thunder.

(4) almost mute initial with a faint nasal sound before the vowel sounds

| *i*, ㅑ *ye* and ㅕ *yei*, in words derived from the Chinese:

리 *ri*—*i*, profit;

령사관 *ryengsākoan*—yengsākoan, consulate;

례모 *ryeimo*—yeimo, manners.

VOWELS.

The Corean Alphabet contains eleven vowels:—

아	a	오	o	으	eu
야	ya	요	yo	이	i
어	e (ö, or ü)	우	ou (u)	ঁ	ă (short)
여	ye (yö, or yü)	유	you (yu)		

PRONUNCIATION AND TRANSLITERATION.

In transliterating these vowels I have deemed it advisable, apart from other considerations, to adhere to the system introduced by the French missionaries in their *Dictionnaire Coréen-Français* and *Grammaire Coréenne*, two monuments of painstaking accuracy and erudition.

No doubt to the employment of the letter *e* to represent the vowel sound **어** some exception may legitimately be taken by an English student. The letter *o* supplemented by a series of diacritical marks might at first sight appear more appropriate. But when we come to a careful consideration of the diphthong combinations derived from this vowel, the use of the letter *o* associated with diacritical marks will be found attended with greater difficulties than the employment of the single letter *e*. Certainly experience proves that the forms *e*, *ye*, *ei* and *yei* will be much less perplexing to the student, and will help to convey a clearer idea of the pronunciation of their sounds, than can ever be done by *öi*, *yöi*, etc. In these diphthongs *ei* and *yei* exhibit in their transliteration the value of the use of the English *e*, and correspond very much with *ei* in *eight* and *ye* in *yea*. For the vowel **어** itself, no single letter can, for purposes of transliteration, properly define or determine its phonetic value. The sound varies in different words, even in those of the same spelling in Corean. As a general rule it approaches nearest to the "neutral" vowel in *err*, *verge*, *sir*, *bird*, *absurd*, ranging from ö short in closed syllables to ü short in words where the vowel sound is somewhat more prolonged. The letters *e* and *ye* then are only to be accepted as symbols for the Corean vowels

어 and **여** — the least objectionable under the circumstances, and especially as obviating elaborate diacritical marks. At the same time the simplicity and regularity of the Corean alphabet will early enable the student, to dispense with all adventitious aids derived from any system of symbols which, however carefully selected for purposes of transliteration, can at best only give an approximation to the vowel sound.

The vowels 아 오 and 우 are clear, open and distinct, and in sound are fairly represented by their English equivalents *a*, *o* and *ou*, in *father*, *soft* and *uncouth*, while in quantity they are found pronounced either long or short; occasionally they are so prolonged that, judging from the analogy of a few words, it would seem that they must have been followed by the vowel 을 *eu*, and that this must have been gradually dropped in writing—an abbreviation to which the Corean script, down the page, would naturally lend itself.

The vowel 이 has likewise a long and short sound ranging from the long *i* in *ravine* to the shortened vocalization in *pin*, *kin*; but it never possesses the broad sound of *i* in *light*, *life*, etc.

In 으 we have normally the French sound *eu* reproduced and in its diphthong combinations this phonetic is especially apparent; but occasionally this vowel is modified so as to approximate to the sound of *i* or *y* in *pity*.

The vowel ㅓ is known to Coreans as *arai a* or lower *a* in contradistinction to the regular open *a* sound, which they term *oui a*, or upper *a*; in pronunciation its sound may be best defined as the sound of *ä* short, but more quickly enunciated and occasionally merging into the sound of 을 *eu*, especially in participles and in the Oppositive Case.

In the four forms 야 여 요 and 우 we have a series of compound or double vowels constantly occurring in Corean, and consisting of a *y* sound prefixed to the simple vowels *a*, *e*, *o* and *ou*, viz: *ya*, as in the English word *yard*; *ye*, as in *yeoman*; *yo*, as in *yore*; and *you*, as in *youth*. But in many Corean words, and especially after an initial ㅅ or ㅈ the effect of this *y* sound is merely to lengthen the pronunciation of its radix vowel, with which it coalesces so as practically to disappear. A knowledge of this use and practice will greatly assist the student to a correct pronunciation of many words in Corean: 몇 (how many) is spelt *myet*, but read *met*, as in the English *met*; in 죠선 (the native name for the kingdom of Corea), the *y* merely lengthens the vowel sounds *o* and *e*, which are then read with a value and quantity much as in English—*Cho-sen*. The name for the capital of the country 셔울 has given rise to constant vagaries, both in pronunciation and in transliteration. The Corean spelling is dissyllabic, ㅅ ㅕ ㅡ ㄹ *sye oul*, read *se oul*, where *e* has the sound of the “neutral” vowel, or *ur* vocal, heard in *err*, *sir*, etc., and *oul* *oul*, where *ou* has the English *u* sound heard in *youth*, pronounced, however, with a shorter accent, and nearer the *u* in *pull* than the corresponding sound in *pool*. There is, however, a constant tendency on the part of students to elision, reducing the sound to one syllable, with the pronunciation of *Syoul* (rhyming with *school*), a word 헐 which in Corean means *wine*.

TABLE OF VOWEL SOUNDS.

아 *a* as in *father*: 말 *mal*, language;

맛 *mat*, taste.

야 (1) *ya* as in *yard*: 약 *yak*, medicine;

냥 *nyang* 100 cash.

(2) when preceded by 人 or 丈, the *y* is almost dropped, leaving merely a lengthened *a* sound:

상 허 *syang-häi*—sang-häi, always;

작별 허 다 *chyakpyelhäta--chakpyelhäta*, I say farewell.

어 *e* as in *herd* (neutral vowel), with a sound ranging from ö short to ü short and a pronunciation that varies even in words of the same spelling:

언 닥 *entek*—öntök, a slope; but 어 룬 *eroun*—üroun, elder;

업 다 *epta*—öpta, I carry; but 엉 다 *epta*—üpta, I have not;

덥 다 *tepta*—töpta I cover; but 덥 다 *tepta*—tüpta, warm.

여 (1) *ye* as in *yeoman*: 여 려 *yere*, several;

여 고 *yekeui*, here.

(2) when preceded by 人 *ro* 丈, the *y* is almost dropped, leaving a lengthened ē (neutral vowel) sound:

섭 섭 허 다 *syepsyepħäta*—sépsčħäta, I am sorry;

젖 *chyet*—chét, milk.

(3) occasionally, when preceded by 口 or 牙, the *y* is almost dropped, and leaves the long e sound of *get* in English:

몇 *myet*—mét, how many;

벼 *pye*—pé, paddy.

오 *o* as in *soft*, with the regular sound of *o* in English, varying between the *o* of *or* and *ore*:

모 도 *moto*, altogether;

산 골 *sankol*, a dale.

요 (1) *yo* as in *yore*: **욕** *yok*, abuse;

요란 *yoran*, tumult.

(2) when preceded by 人 or 舛, the *y* is almost dropped, leaving merely a long *o* sound: **쇼문** *syomoun*—somoun, rumour;

좁다 *chyopta*—chopta, narrow.

우 *ou* as in *uncouth*, approximating more to the *u* sound in *pull*, than the *oo* sound in *pool*: **문** *moun*, a door;

불 *poul*, fire.

But at times his sound is distinctly prolonged:

Compare **눈** *noän*—noon, snow, with **눈** *noän*, the eye.

유 (1) *you* as in *youth*: **유모** *youmo*, nurse;

윤들 *yountäl*, intercalary month.

(2) when preceded by 人 or 舛, the *y* is almost dropped, leaving merely a long *oo* sound: **술** *syouł*—soül, wine;

주인 *chyouin*—chouin, landlord.

으 (1) *eu* as in the French *peu*:

그 *keu*, that;

스물 *seumoul*, twenty.

(2) *i* or *y*, as in *pity*:

금서방 *keumsyepang*—kimsyepang, Mr. Kim;

슬라 *scult'a*—silt'a, I refuse.

이 *i* with a sound varying from *i* short in *pin*, *chin*, etc. to *i* long in *ravine*:

Compare **긴하다** *kinhäta*, important, with **길다** *kilta*, long;

비호다 *pihäta*, I compare, with **비단** *pitan*, silk.

으 *a* as in *tap*, with the sound of *a* distinctly shortened:

Compare **물** *mäl*, a horse, with **말** *mal*, speech;

까지 *kkachi*, until, with **가지** *kachi*, a branch.

DIPHTHONGS.

In order to meet the vocal sounds which their alphabet so far failed to express, the Coreans very aptly availed themselves of certain diphthong combinations and thereby evolved twelve distinct forms and sounds:—

애 ai	외 oi	와 oa
의 āi	위 oui	왜 oai
에 ei	유 youi	위 oue
예 yei	의 eui	웨 ouei

PRONUNCIATION AND TRANSLITERATION.

- 애 ai.** In enunciation, these two diphthongs are practically identical, while in sound they range from the open *ai* in *main* (mane), to the shorter vocalization of *ai* in *said* (sed); the difference is generally regulated by the accent or emphasis with which they are pronounced:

Compare 대신 *taisin*, minister, with 터신 *tāisin*, on behalf of;
새로 *sairo*, newly, with 터로 *tāiro*, according to.

- 에 ei.** This diphthong has the sound of the English *e* in *get*, *met*, etc., but at times is found prolonged, so as to correspond with the *ei* in *eight*:

Compare 전에 *ehyenei*, before, with 셋 *seit*, three.

- 예 yei.** In this diphthong we have the *y* sound prefixed to **에 ei**, as in *yes*, *yea*.

예비하다 *yeipihāta*, I prepare.

- 외 oi.** (1) As a general rule, in closed syllables this diphthong approximates closely to the English *oi* in *soil*:

외시다 *moisita*, I serve.

- (2) but in open monosyllables it resembles the German modified *o*:

쇠 *soi*—sö, iron;

죄 *choi*—chö, crime;

뵈 *poi*—pö, linen;

되다 I become, may be read either *toita* or *töta*, but has more often the latter sound.

위 *oui.* (1) This diphthong, in an open syllable and not preceded by a consonant, is fairly represented both in sound and spelling by the French *oui*, or English *we*:

위 엄 *ouiem*—*weōm*, dignity;

(2) but when preceded by a consonant, the sound of the two vowels **우 ou** and **이 i** further coalesces and approximates nearly to the German *ü*:

득 *toui*—*tü*, behind;

(3) in many words, especially after an initial *p*, the vowel sound *ou* disappears, leaving only a long *i* sound as in the English *fatigue*:

悒 *poui*—*pí*, a broom;

빈 방 *pouin pang*—*pin pang*, empty room.

유 *youi.* This diphthong, which appears only in a few words—all derived from Chinese and all commencing with the aspirated check **ㅋ**—has the sound of *oui* with *y* prefixed: but, instead of being clearly pronounced, the *y* has merely the effect of prolonging the quantity of the original *oui*:

취 흥 다 *ch'youihāta*—*choūlāta*, I am drunk.

의 *eui.* This sound is one of considerable difficulty to explain, for, as the two vowels do not distinctly coalesce, it cannot be regarded as a diphthong proper. In open syllables it may be defined as a short *ü*—with the regular sound of *ü*, not like the English *w*—joined to the vowel *i*. But when preceded by a consonant, the *ü* sound tends to disappear, leaving only the vowel *i* to be clearly enunciated, with a sound much like that of *i* in *wick*:

Compare **의 심** *cuisim*—*üsim*, doubt, with **기 호** *keuiho*—*kiho*, flag.

와 oa. The value and quantity of the *o* in *oa* here corresponds with the vowel *u*, which, when joined to the open *a* (as in *father*), produces a sound represented by the English *ua* in *quaff*, or *wa* in *waft*:

이 리 와 *iri oa*—*iri wa*, come here:

활 *hoal*—*hwal*, a bow;

과 부 *koapou*—*kwapou*, a widow.

왜 *oai*. In this diphthong, which rarely occurs in Corean words, we have the vowel 오 *o* and the diphthong 애 *ai* coalescing, so as to produce the sound of the English *wai* in wait,—the *o* having the force of *u* or *w* as in the case of the preceding diphthong:

왜 *oai*—*wai*, Japanese;

홰 *hoai*—*hwai*, torch;

웨 풍 *oaip'oung*—*waip'oung*, typhoon.

위 *oue*. The phonetic value of the 우 *ou* here is a *w* sound with a quantity somewhat more prolonged than the *u* or *w* in the two previous cases, while the 어 sound corresponds to the short *ə*. As a general rule, the pronunciation of the English *wo* in *won* may be accepted as giving a fair rendering of the sound of this diphthong:

원 망 *ouenmang*—*womang*, discontent;

위 *ouei*. Here we have the vowel 우 *ou* and the diphthong 에 coalescing so as to produce a sound approaching to the English *ue* in *quell* or in *well*:

궤 *kouei*, box;

웨 *ouei*, why?;

훼 방 *houeipang*, slander.

NOUNS.

SYSTEM OF DECLENSION.

The chief feature in the declension of Corean nouns is the regular system of agglutination employed to express case relation. The noun-root remains unchanged throughout the declension, or is at most only slightly modified so as to meet the requirements of Corean principles of euphony, viz: ease in enunciation of consonants and harmonic affinity in vowel sounds.

Every Corean noun has normally, in addition to the root-form, nine different formal agglutinations expressive of case relation. But it should be observed at the outset that, while these case endings appear regularly in vernacular *writing*, there is in *conversation* a constant tendency to dispense with their use, in consequence of their somewhat cumbersome character. This is especially marked in the case of the Nominative, the Genitive and the Accusative, the root-form of the Noun being constantly employed in their stead without any loss in perspicuity of meaning. The terminations for the Instrumental, the Locative and Ablative cases are more regularly retained in Corean colloquial; and, though the noun-root may at times be loosely employed in the place of the Dative, Coreans desiring to be accurately understood are careful to add one of the case-endings or post-positions expressive of this case relation.

PARADIGM OF CASE SUFFIXES.

1. *Root Form*: may be used in the place of almost any case, remaining unchanged.
2. *Nominative*: (subject of sentence), *i*, *si*, *ch'i*, *ka* or *hi*.
3. *Instrumental*: by, with, for, through, to, towards, etc., *euro*, *no*, *sāro*, *chāro*, *ro* or *heuro*.
4. *Genitive*: of (possessive), *cui*, *sāi* or *hcui*.
5. *Dative*: to, unto, etc., *cuikei*, *sāikei*, *heuikei*, or in the contracted forms *kei*, *kkei*, *khcui*.
6. *Accusative*: (object of sentence) *cul*, *seul*, *ch'cul*, *reul* or *heul*.
7. *Vocative*: oh! *a* or *ya*.
8. *Locative*: in, on, at, to, into etc., *ei*, *sāi* or *hei*.
9. *Ablative*: from, since, at, etc., *cisyec*, *sāisyec* or *heisyc*.
10. *Oppositive*: as for, with reference to, etc., *eun*, *scun*, *ch'eun*, *neun* or *heun*.

In the Accusative and Oppositive cases *al*, *an* etc. are frequently substituted for *eul*, *eun* etc. The two vowel sounds *a* and *eu* appear to be interchangeable in this position, the form of the Corean *a*—a small dot—being better adapted for speed in writing than *eu*, which is represented by a long horizontal stroke. In pronunciation, however, the sound of *a* in this position approximates more nearly to the sound of *eu* than to its strictly proper sound of *a* short.

The *eu* of the Genitive *eui* and the Dative *eukei* is generally dropped when preceded by an open vowel at the end of the noun-root, the *i* being further modified and coalescing with the final vowel of the root, so as to form a distinct diphthong sound. Thus *soichyet* is regularly used for *soeui chyeyt*, cow's milk, and the Dative *soeuk-i* is also contracted into *soikei*, the value of *oi* in both instances being that of a pure diphthong, in which the *o* and *i* coalesce and give a sound indistinguishable from *ü* in German.

In the Dative case, the *eui* of *eukei* is frequently dropped, leaving only *kei* as the distinctive Dative ending, and this is generally further modified into *kkei* or *kkeui* for euphony. Thus

몰꺼	시러라	하늘님찌	빌다
malkkei	sirera	hanahnim kkeui	pilta
to horse	load	to heaven	I pray
(Load the horse.)		(I pray to heaven.)	

This last form is generally used as an honorific, implying respect on the part of the speaker.

ON THE FORM AND USE OF THE CASE SUFFIXES.

For words closed by a consonant the *Nominative* ends in *i*, which is in some cases aspirated or modified into *si* or *chi*, so as to bring the case-ending into euphonic accordance with the final consonant of the noun-root. In nouns terminating with an open vowel, however, the *Nominative* appears in the form of *ka*, or *hi* where an aspirate is required.

For the *Accusative* case *eul* is the distinctive ending, and for the *Genitive*, *eui*; but both these forms are subject to the various modifications enumerated in the Paradigm of case suffixes.

The normal form of the *Dative* case ending is *eukei*. This appears, however, like the post-positions **안데**, **드려** and **더 려**, which are frequently substituted for it, to be properly restricted to persons and animate objects. It is moreover frequently subject to modifications and contractions, as specified in the Paradigm above given.

The *Instrumental* case ends normally in *ro*, but assumes the modified form of *no*, in accordance with principles of Corean euphony, when the case-ending is immediately preceded by an *l* at the end of the noun-root. This case, in addition to its strictly Instrumental sense of *by*, *with*, etc., very frequently bears a final sense, being used to express *purpose for*, and *direction through or towards*—ideas obviously consequent open or evolved from the idea of instrumentality. We thus find it constantly used with nouns of place and names of places, instead of the locative ending, e.g.

집 으로 간다 is equivalent to **집에 간다** I go home.

There are, however, two proper forms expressive of local case-relation:

(1) the *Locative* agglutination *ei*, normally used where *rest in* or *on* or *direction towards* is implied;

(2) the *Ablative* agglutination *eisye* normally used where *direction from* has to be expressed. But at times these two forms appear to be interchanged, the *sye* of *eisye* being regarded as a merely enclitic particle added for the sake of euphony; and the *Ablative* form thus sometimes bears a purely locative sense, especially in the case of nouns denoting inanimate objects.

The commonest form of the *Vocative* is that which ends in *a*; but this case suffix is often dispensed with entirely, its place being frequently filled by one of the exclamatory interjections with which the language abounds.

In addition to these case-endings, the Coreans possess a form peculiar to their language, to which has been assigned the name of the *Oppositive* case. Ending normally in *cun* or *an*, this case has a meaning and use precisely equivalent to the English prepositional phrase *as for*, *with reference to* etc. It occurs constantly in both colloquial and written Corean; it is sometimes even added to the noun root and used as subject instead of the Nominative case. Its use is always to mark the contradistinction of two opposing ideas or propositions, and from this circumstance it has derived its name of Oppositive. It is not restricted to nouns alone, for nearly every part of speech may receive the suffix, where two ideas are contrasted as placed in opposition. The suffix has no independent use or meaning as a Corean word, but being chiefly employed with nouns the form has been included among the case endings for convenience of reference and explanation.

Similar case-endings are likewise found in the declension of the pronouns; only in the Genitive case *cui* is contracted into *i* for sake of euphony after the open vowel sounds of the root forms **내** my, and **네** your, appearing for instance, instead of **나의** and **너의**. And a similar contraction also occurs frequently in the Dative case. The pronouns in fact follow on this point the rule already given for nouns proper, where root form ends in an open vowel.

METHODS OF DENOTING NUMBER, GENDER, &c.

The Corean noun possesses no regular inflexion for Number—the suffix *teul*, which is occasionally utilized for this purpose, taking all the case terminations of a regular noun in the singular. But this *teul* is not properly an agglutination for the plural; for in Corean, nouns must be rendered either singular or plural according to the context or meaning of the speaker as may be best gathered by the listener. When *teul* is affixed to a noun, it is chiefly employed to indicate or express an *indefinite* number. Thus *hän saräm oatta*, one man came; *tou saräm oatta*, two men came; but *saräm teul oatta*, men came, implying an *indefinite* number.

No distinction for Gender exists in Corean as an inflexional form. When sex has to be specially indicated, independent names are employed to designate the object and its sex, or where such names or nouns are wanting in the language, resort is had to the two prefixes *am* (female) and *sout* (male) placed immediately before the noun.

In Corean there are no Articles properly so-called. The demonstrative pronouns are however employed with a meaning and use, corresponding to the definite article in English; and the Corean numeral *hän* (one) used as an adjective, qualifying and prefixed to the noun, may legitimately be translated *a* or *an* for our English indefinite article.

N.B.—With regard to the following declension tables, it should be observed that, though all the case endings have for the sake of completeness been given with each of the nouns, they are not by any means all equally used thus in every day speech. And in particular it should be noted that the Dative ending in *euikei* appears strictly to be hardly, if ever, used except with personal nouns.

TABLE OF DECLENSIONS.

Nouns may be declined as follows.

(1) where the Root ends in *k*, *m*, *n*, *ng* and *p*:-

Root	손	son	hand.
Nominative	손이	son-i	the hand.
Instrumental	손으로	son-euro	by the hand.
Genitive	손의	son-eui	of the hand.
Dative	손의게	son-euk <i>ei</i>	to the hand.
Accusative	손을	son-eul	the hand.
Vocative	손아	son-a	oh! the hand.
Locative	손에	son-ei	in the hand.
Ablative	손에서	son-eisye	from the hand.
Oppositive	손은	son-eun	as for the hand.

(2) Where the Root ends in *l*:-

Root	발	pal	foot.
Nominative	발이	pari	the foot.
Instrumental	발노	pallo	by the foot.
Genitive	발의	pareui	of the foot.
Dative	발의게	pareu <i>ei</i>	to the foot.
Accusative	발을	pareul	the foot.
Vocative	발아	para	oh! the foot.
Locative	발에	parei	in the foot.
Ablative	발에서	pareisye	from the foot.
Oppositive	발은	pareun	as for the foot.

(3) When the Root ends in *t* (sometimes in *p*) by adding *si*, etc. for certain words, and *ch'i* etc. for others:—

Root	갓	kat	hat.
Nominative	갓시	kassi	the hat.
Instrumental	갓스로	kassāro	by the hat.
Genitive	갓식이	kassāi	of the hat.
Dative	갓식게	kassāikei	to the hat.
Accusative	갓슬	kasseul	the hat.
Vocative	갓아	kata	oh ! the hat.
Locative	갓식	kassāi	in the hat.
Ablative	갓식셔	kassāisye	from the hat.
Oppositive	갓는	kasseun	as for the hat.

Root	밭	pat	field.
Nominative	밭치	patch'i	the field.
Instrumental	밭초로	patch'āro	by the field.
Genitive	밭희	patheui	of the field.
Dative	밭희게	patheuikai	to the field.
Accusative	밭흘	patheul patch'eul	} the field.
Vocative	밭줄아	pata	oh ! the field.
Locative	밭해	pathei	in the field.
Ablative	밭해셔	patheisye	from the field.
Oppositive	밭흔	patheun patch'eun	} as for the field.

(4) When the root ends in a vowel, by adding *ka* etc. for certain words, and *hi* etc. for others:—

Root	소	so	bull.
Nominative	소가	soka	the bull.
Instrumental	소로	soro	by the bull.
Genitive	소의	soeui	of the bull.
Dative	소의게	soeukei	to the bull.
Accusative	소를	soreul	the bull.
Vocative	소야	soya	oh! the bull.
Locative	소에	soei	in the bull.
Ablative	소에서	soeisyé	from the bull.
Oppositive	소는	soneun	as for the bull.
<hr/>			
Root	나라	nara	kingdom.
Nominative	나라히	narahi	the kingdom.
Instrumental	나라흐로	naraheuro	by the kingdom.
Genitive	나라희	naraheui	of the kingdom.
Dative	나라희게	naraheuikei	to the kingdom.
Accusative	나라흘	naraheul	the kingdom.
Vocative	나라야	naraya	oh! the kingdom.
Locative	나라해	narahei	in the kingdom.
Ablative	나라해셔	naraheisye	from the kingdom.
Oppositive	나라흔	naraheun	as for the kingdom.

EXERCISE I.

1.

문 여러 라

moun yere
door open
Open the door.

2.

문 다더 라

moun tate
door shut
Shut the door.

3.

나히 얼마

nahi elma
age how much
What is your age?

4.

칙 부인의게 가져 가

chik pouneuikei kachye ka
book to the lady having taken go
Take the book to the lady.

5.

영국에서 갓 왓소

yengkoukeisy kat oasso
from England just come
I have just come from Egland.

6.

산은 높고 길은 힘흐오

saneun nopko kireun hemhão
as for hill it is high and as for road it is dangerous
The hills are high and the road dangerous.

7.

붓스로 쓰오

poussáro sseuo
by pen write
Write with a pen.

8.

발노 팔여라

pallo pálpera
by foot tread
Stamp with the foot.

EXERCISE II.

1. 갑슬 주었다
 kapseul chouetta
 price have given
 I have given the price.

2. 빠로 쓰러라
 pouiro sseurera
 by broom sweep
 Sweep it with a broom.

3. 소의게 시러라
 soenikei sirera
 to bullock load
 Load the bullock.

4. 그 양반의 부인
 keu nyang panetui ponin
 that of gentleman wife
 That gentleman's wife.

5. 집을 잘 지었소
 chipeul chal chiesso.
 house well has built
 He has built the house well.

6. 오늘은 님군의 탄일이오
 onaleun nimkounueui buri
 as for to-day of the king birthday
 To-day is the king's birthday.

7. 집에서 왔다
 chipeisye oatta
 from house have come.
 I came from home.

8. 빠로 가거라
 paipo kakera
 by boat go
 Go by boat.



EXERCISE III.

1.

발이	몹시	압하
pari	mopsi	apha

foot bad sore

My foot is exceedingly sore.

2.

다리	압하	못	가오
tari	apha	mot	kao

leg sore not go

My leg is sore and I can't go.

3.

음식	맛시	업소
eumsik	massi	epsso

food relish has not

I have no appetite.

4.

밤에	눈이	왓다
pamei	nouni	oatta

in night snow has come

Snow fell during the night.

5.

강	물	어ết소
kang	moul	eresso

river water has frozen

The river has frozen.

6.

길	가기	어렵소
kil	kaki	eryepso

road to go is difficult

It is difficult travelling.

7.

비가	올뜻	흐오
pika	ol tteut	hão

rain coming intention makes

It looks like rain.

8.

물	든고	가겟다
mal	t'ā-ko	kakeitta

horse ride-and will go

I will go on horse back.

EXERCISE IV.

1. 날이 침다 불 때여라
 nari ch'ipta poul ttaiyera
 day is cold fire kindle
 The weather is cold; light a fire.
2. 옷 얼는 입여라
 ot elleun nipera
 clothes quickly dress
 Dress yourself quickly.
3. 밥 가져 오너라
 pap kachye onera
 rice having taken come
 Bring dinner.
4. 손님 흔나 왓소
 sonniu hana oasso
 guest one has come
 A guest has arrived.
5. 사름 만히 온다
 sar'aun manhi onta
 men many come
 There are several men coming.
6. 방에 드려 노하라
 pangei teurye nohara
 in room having entered put
 Put it into the room.
7. 교군군 불여라
 kyokoun-koun poulle
 chair-coolies call
 Send for the chair-coolies.
8. 물 안장 지워라
 mal anchang chiouera
 horse saddle saddle
 Saddle the pony.

PRONOUNS.

(1) PERSONAL.

Root	나	na	I.
Nominative	내	nai	I.
	내 가	naika	
Instrumental	날 노	nallo	by me.
Genitive	내	nai	my, mine.
Dative	내 게	naikei	to me.
Accusative	날	nal	me.
	나 를	nareul	
Oppositive	나 는	nanān	as for me.

Root	우리	ouri	we.
Nominative	우리	omri	we.
	우리 가	ourika	
Instrumental	우리 로	ouriro	by us.
Genitive	우리	ouri	our.
Dative	우리 게	ourikei	to us.
Accusative	우리 를	ourireul	us.
Oppositive	우리 는	ourinān	as for us.

Root	네	ne	thou.
Nominative	네	neika	thou.
	네 가		
Instrumental	넬 노	nello	by thee.
Genitive	네	nei	thy, thine.
Dative	네 게	neikei	to thee.
Accusative	네 를	nereul	thee.
Oppositive	네 눈	nenan	as for thee.

Root	네 희	neheui	you.
Nominative	네 희	neheui	you.
	네 희 가		
Instrumental	네 희 로	neheuiro	by you.
Genitive	네 희	neheui	your.
Dative	네 희 게	neheuikai	to you.
Accusative	네 희 를	neheuireul	you.
Oppositive	네 희 눈	neheuinan	as for you.

(2) DEMONSTRATIVE.

더	chye	He, she, it, they, that, (implying distance).
그	keu	that
이	i	this (implying nearness).

These demonstrative pronouns are all capable of declension on the usual model. Thus we find—

Root	이	i	this.
Nominative	이 가	ika	this.
Instrumental	일 노	illo	by, or with this.
Accusative	이 를	ireul	this.
Oppositive	이 는	inān	as for this.

But with the exception of the nominative, even these cases are but little used; the root forms being most commonly employed in conjunction with substantives like **것** for things, or **사 름** for persons, which bear the inflexions instead of the pronouns, the latter (like adjectives) remaining indeclinable in this position, e.g.

더	사 름 을	불 냐	와
chye	sarāmeul	poule	oa
that	man	having called	come
Go and call him.			

(3) POSSESSIVE.

Strictly speaking, there are no possessive pronouns in Corean. Their place is taken by the Genitive cases of the personal and demonstrative pronouns, thus,

우 리	나 라
ouri	nara
Our	country.

내	아 둘
nai	atāl
My	son.

(4) INTERROGATIVE.

누	nou	}	who ? (of persons)
누구	noukou		
어느	enă		which ? what ? (of persons and things)
엇던	etten		which ? what ? (of persons and things)
무소	mousām		what ? (of persons and things)
무엇	mouet		what ? (of things)

어느, 엇던 and 무소 are rarely, if ever, declined.

But 누 or 누구 and 무엇 are capable of regular declension, as follows :—

Root	누	nou	who.
Nominative	누구	noukou	}
	누가	nouka	
	늬	noui	
	늬가	nouika	
Instrumental	늬로	nouiro	by whom.
Genitive	늬	noui	of whom.
Dative	늬께	nouikei	to whom.
Accusative	늬를	nouräl	}
	누구를	noukouräl	
Oppositive	뉘는	nouinän	}
	누구는	noukounan	

Root	무엇	mouect	what.
Nominative	무어서	mouesi	what.
Instrumental	무얼노	mouello	} by what.
	무어서로	mouesāro	
Accusative	무어서술	mouesāl	what.
Locative	무어서식	mouesāi	in what.
Oppositive	무어서순	mouesān	as for what.

(5) REFLEXIVE.

자기	chäkeui	}	himself, herself, itself, oneself.
저	che		
제	chei		
제가	cheika	}	himself, of himself, itself, of itself, &c., &c. (i.e. instinctively, of its own accord).
절노	chyello		
스스로	seusāro		
서로	sero	}	one another, each other (reciprocal).
끼	pich'a		
친히	ch'inhi	}	one self, himself, &c., &c. (i.e. in person).
손조	soncho		
손수	sonsyou		

(6) INDEFINITE.

All	다	ta.
	모도	moto. ✓
	온	on (prefix).
Any	아모	amo.
Any whatever	아모던지	ametenchi.
Each, every	각	kak.
	식	sik.
	미	mäi (prefix).
	마다	mata (suffix).
Many	만히	manhi. ✓
Other, another	다른	tarän.
Several	여러	yere.
Such	이런	iren.
	더런	chyeren.
	그런	keuren.
Whatever	엇더런지	ettet'enchi.
	암만	amman.
Whoever	누구던지	noukoutenchi.
	무론	mouron (prefix).

NOTE 1.—“*Each*” and “*Every*” are frequently expressed by repeating the noun itself without any pronoun prefixed, thus:—*ta-tari* for *tal-tari* (monthly), *na-nari* for *nal-nari* (daily) &c.

NOTE 2.—In addition to the use of *tenehi* or *t'enehi* as an enclitic particle to signify *ever*, the suffix *na* is frequently employed but with a more restrictive sense, meaning “any at least”, “although”, “no matter what,” “any whatever” &c.

NOTE 3.—The indefinite pronouns *some*, *any*, *somebody*, *anybody*, etc., are constantly rendered by the use of the interrogatives

누구,
엇던 and 무슴 Thus—

누구 가겠소

Who will go

may mean either *Who will go?* or *Someone will go;*

엇던 사림이 그려케 흔다

which man thus do

may mean either *What sort of men act thus?* or *there are men who act thus;*

무슴 볼 일 있으소

what about to see work is

may mean either *What work is there to be done?* or *there is some work to be done.*

And, in precisely the same way, the interrogative adverbs **언제**

몇 *how many?* and **어 둘** *where?* are frequently used with the indefinite sense of *sometimes* or *by and by*, *several*, and *somewhere*, respectively.

(7) RELATIVE.

Relative pronouns as such are unknown in the Corean language, but Relative clauses are rendered by means of Relative Participles, joined as an Adjective to the antecedent Noun—present, past or future, according to the nature of the time required in the Relative clause.

EXERCISE V.

1. 우리 가 언제 가 갯 소
 ourika enchei kakeisso
 we when will go
 When will we go?

2. 너희 어디 가 누 나
 neheui etai kananya
 you where go
 Where are you going?

3. 나는 돈 업 소
 nanan ton epso
 as for me money have not
 I have no money.

4. 너는 부자 되 였 다
 nenan pouchya toiyetta
 as for you rich have become
 You have grown rich.

5. 나 를 층 자 왓 소
 nareul ch'acha oasso
 me seek have come
 Are you looking for me?

6. 우리 집 이 갓 갑 소
 ouri chipi katkapso
 our house near
 Our house is near.

7. 제 가 잘 못 흐 였 소
 cheika chal mot h:yesso
 oneself well not have done
 I beg to apologize.

8. 그 일 이 능 퉁 시 오
 keu iri noui t'assio
 that work whose fault is
 Whose fault is this?

† "cheika" is used for the sake of humility and means "I myself."

EXERCISE VI.

1.

누구 를 찾 소
 noukoureul ch'asso
 whom seek

For whom are you looking?

2.

흔 냥 식 주 으
 hän nyang sik chouo
 one nyang each give

Give them a hundred cash each.

3.

각 처 어 다 잇 소
 kak ch'yeei ta isso
 each in place all are

There are some everywhere.

4.

날 마 다 무 엇 흐 오
 nal mata mouet hào
 day each what make

What do you do daily?

5.

아 모 별 일 업 소
 amo pyel il opso
 any special work is not

I do nothing in particular.

6.

여 려 가 지 다 봄 셰 다
 yere kachi ta popseyita
 several kinds all let us see

Let us examine the whole lot.

7.

낫 낫 치 집 이 담 이 라
 nan-natch'i chipe tamera
 one by one nip fill

Take and pack them one by one.

8.

일 노 흥 양 넘 너 되 오
 illo hängsyang nyemnye toio
 by this continually anxiety become

I am always anxious about this,

EXERCISE VII.

1. 물건 모도 다 사 왔소
 moniken moto ta sa oasso
 articles all all buy have come

Have you bought the whole of the articles?

2. 아모던지 와셔 가져 가거라
 amotenchi oasye kachye kakera
 any whatever having come take go

Whoever comes let him take it away.

3. 어듸던지 내가 뜯고간다
 etaitenchi naika ttarakanta
 wherever I follow

Wherever you go I will follow.

4. 아모 일이 나 조심해오
 amo iri-na chosimbão
 any work-ever careful

Whatever you do be careful.

5. 약모 거시나 뜻 터로 쓰오
 amo kesi-ra ttent tairo sseuo
 any thing-ever intention according use

Use any article you like.

6. 그 사름 오는 거슬 친히 보았소
 keu saram onan kesal ch'inhî poasso
 that man coming thing myself saw

I myself saw the man coming.

7. 이 집을 내가 손조 지었소
 i chipeul naika soncho chiesso
 this house I personally made

I built this house myself.

8. 어느 사름 인지 니가 몰나
 emi saram-inchi naika molla
 what man may-be I do not know

I cannot tell which man it is.

EXERCISE VIII.

(Relatives).

1.	어제	보낸	편지	일 허	발 렸 소
	echei	pōnam	p'yench'i	ilhe	pāryesso

yesterday

sent

letter

lost

The letter I sent yesterday is lost.

2.	지금	먹는	약	맛	쓰다	시
	chikueum	meknman	yak	massi	sse p'a	bit s'

now

eating

medicine

taste

bit

bit

The medicine that I am now taking tastes bitter.

3.	우리	사온	책	어디	있	누나
	ouri	sa-on	ch'atk	etāi	i'manya	

we

buy-came

book

where

are

Where are the books that we bought?

4.	우리	길에서	만났던	그	의원	왔소
	ouri	kireisy'e	mannatten	ken	eui ouen	oasso

we

on the road

met

that

doctor

came

The Doctor we met on the road has arrived.

5.	나	마르한	ket	ta	toiyenna
	na	said	thing	all	have become

I

said

thing

all

have become

Have you done what I told you?

6.	더	mokoun	kachye	kal	chim	moukepta
	chye	coolie	taken	going	load	is heavy

that

That is a heavy load the coolie is going to take.

7.	우리	kenne	kal	mouri	kipta
	ouri	cross-about	to-go	water	deep

we

across-about-to-go

water

deep

The river we have to cross is deep.

8.	우리	meknman	moul	oumoureisye	nanta	
	ouri	drinking	water	from well	issues	

we

The water we drink comes from the well.

PRONOMINAL SUBSTITUTES.

Instead of employing the regular personal pronouns, Coreans constantly resort to substitutes of an honorific character, indicative of the speakers' relative rank &c., and mostly derived from Chinese. Among those most commonly used are the following:—

제	chyei	
제 가	chyeika	
조 니	chānai	
당 신	tangsin	富身
택	taik	宅
로 형	nohyeng	老兄
소 인	syo-in	小人
시 성	sisāng	侍生
성	sāng	生
대 감	taikam	大監
대 령	nyengkam	令監
공 감	kong	公
대 인	tai-in	大人

Chyei and *chyeika*, when used in the first person or of a third person not present, have a complimentary or humble sense, but for the second person it is employed familiarly among friends in speaking to one another or in addressing immediate dependants.

Chānai is generally restricted to familiar intercourse among friends and relations or is used in addressing aged retainers and inferiors, where one desires to be very courteous and considerate.

Tangsin is derived from two Chinese words, meaning "representing us". It is an honorific for addressing superiors,—“Sir”.

Taik is a word of Chinese origin, meaning “house” or “mansion,” though as a pronominal substitute is a purely Corean idiom. It is used respectfully for “you” among equals in rank, being a less formal term than *tangsin* and less familiar than *chānai*.

Nohyeng, or "elder brother," is a word of Chinese origin in constant use among Coreans, as a substitute for the pronoun "you" in conversation between equals.

Syoin, or "small man," is derived from the Chinese, and is employed by the common people, when speaking of themselves before their superiors, or by persons of military rank before civil officers.

Sisaing, or "attendant born," is derived from the Chinese, and is used by inferiors in official rank in speaking of themselves to their superiors, and also, for the sake of courtesy and politeness, among equals in rank.

Saing, which is derived from the Chinese and means "born," is the form employed by members of the educated classes, who have no official rank, when speaking of themselves before their superiors.

Taikam, is derived from two Chinese words and means "Great superintendent." It is restricted to High Ministers of state, and may very accurately be translated "excellency."

Ryeng kam, from two Chinese words meaning "command superintendent" is the correct form for addressing officials of less exalted rank, though it may also be used of very subordinate officers, when the speaker wishes to be very polite.

Kong and *Tai-in* are two terms introduced into Corea from Japan and China respectively, consequent on the opening of the country to foreign trade and intercourse:

Kong is strictly a Chinese word of polite signification and may properly be held to correspond with our English "Mr.," while as an honorific it has much the same force and use as the Corean term *taik*;

Tai-in is derived from the two Chinese words "Great man", and is now constantly used in speaking of, or to foreign officials.

N. B.—No attempt will be made on subsequent pages to distinguish by a diacritical mark the two sounds ♂ and ♀ in the transliteration of En Moun-

NUMERALS.

CARDINAL.

CHINESE.

COREAN.

1/2

1 일	il	하나	hana
2 이	i	둘	toul
3 삼	sam	셋	seit
4 사	sa	넷	neit
5 오	o	다	tasat
6 육	ryouk	여	yesat
7 칠	ch'il	덟	nilkop
8 팔	p'al	아홉	yetalp
9 구	kou	열	ahop
10 십	sip	열	yel
11 십	sipil	나	yel hana
12 십	sipi, etc.	둘	yel toul, etc.
20 일	i sip	물	seumoul
21 일	i sipil	물	seumoul hana
22 일	i pipi, etc.	둘	seumoul toul, etc.
30 삼	sam sip	흔	syerheun
40 사	sa sip	흔	maheun
50 오	o sip	흔	souin
60 육	ryouk sip	마흔	yeisyoun
70 칠	ch'il sip	마흔	nilheun
80 팔	p'al sip	마흔	yeteun
90 구	kou sip	마흔	aheun

100	일	嬖	il paik	Chinese Numerals for which there are no pure Corean equivalents.
200	이	嬖	i paik, etc.	
1000	일	천	il ch'yen	
2000	이	천	i ch'yen, etc.	
10,000	일	만	il man, etc.	

ORDINAL.

	COREAN.	CHINESE.
First	첫	chechae
Second	둘	toulehai
Third	셋	seitchai
Fourth	넷	neitchai, etc.

ORDINAL ADVERBS.

Firstly	하나흔	hanaheun	일흔	ilheun
Secondly	둘흔	tourheun	이흔	iman
Thirdly	세는	seiseun	삼은	sameun
Fourthly	네흔	neiheun	四是	sanan
Fifthly	다소는	tasasseun	五是	onan
Sixthly	여소는	yesasseun	六是	ryoukeun
Seventhly	닐곱은	nilkopeun	七是	ch'ireun
Eighthly	여덟은	yetalpeun	八是	p'areun
Ninthly	아홉은	ahopeun	九是	kounan
Tenthly	열흔	yelheun, etc.	十是	sipeun, etc.

Most of the Corean numerals are thus drawn from Chinese, and before words of Chinese origin such numerals are generally used; while the Corean numerals proper, which only extend from one to ninety-nine, are conjoined with words of Corean origin or with such Chinese derivatives as are thoroughly assimilated into current colloquial; thus *sei nal*, three days, are both purely Corean words but *sam il*, three days, are Chinese.

ABBREVIATED FORMS OF NUMERALS.

The first eight Corean numerals constantly occur in abbreviated forms, which are most frequently used in reckoning money, weight, measures, time etc. And these variations, in accordance with the requirements of Corean euphony, depend for their exact form on the initial consonant of the noun which they qualify. Thus we find—

한	for	하나	hana, one.
two	for	둘	toul, two.
세			
세이	}	셋	seit, three.
세크			
네			
네이	}	넷	neit, four.
네크			
타			
타		다소	tasat, five.
타이			
예			
예	}	여소	yesat, six.
예			
닐	for	닐곱	nilkop, seven.
예	for	예덟	yetalp, eight.

To give the idea of approximation, conveyed by our English idiom "*two or three*," etc., the full or abbreviated forms of the Corean numerals are used in pairs, without any conjunction; and in this position even the abbreviated forms are sometimes still further shortened. Thus—

한 두 사람 One or two men

두 세 가지 or 두 어 가지 Two or three kinds.

세	네	날	or	서네	날		Three or four days.
sei	nei	nal		sene	nal		
네	다소	집	or	네덧	집		Four or five houses.
nei	tasat	chip		netet	chip		
대	여소	근	or	다디	근		Five or six pounds.
tai	yесат	keun		tait	keun		
여	닐곱	그릇					Six or seven basins.
ye	milkop	keurat					
닐	여덟	병					Seven or eight bottles.
nil	yetalp	pyeng					
엿	아홉	섬					Eight or nine bags.
yet	ahop	syem					

FRACTIONS AND MULTIPLES.

반 *pān* or 절반 *ehyelpān* is the Corean equivalent for *one half*.

Other fractions are reckoned in the Chinese numerals, conjoined with the Chinese words *poun*, division, and *chi*, of, the possessive postposition:—

삼분지일 sam poun chi il, *i.e.* one of three divisions, or $\frac{1}{3}$

스분지삼 sa poun chi sam, *i.e.* three of four divisions, or $\frac{3}{4}$

Multiples are rendered by 비 *pai*, 곱절 *kopechyl* or 갑절 *kapchyl*, and 곱 *kop*, of which the last is generally used with pure Corean numerals, and the two first more usually with those of Chinese origin. Thus—

삼비 *sampai* or 세곱 *seikop*=triple.

스비 *sapai*, 스곱 *sakop* or 네곱 *neikop*=quadruple.

열갑절 *yel kap ehyel*=ten times.

NUMERATIVES.

Just as in English we speak of a *flock* of sheep, a *sheet* of paper, so many *head* of cattle, a *suit* of clothes, etc., so in Corean we find similar terms constantly employed as *numeratives*, or *classifiers*, as they have been termed, for different classes of objects. Subjoined is a list of those numerative terms

which are most commonly in use:—

- | | | | |
|---------------|---|---|---|
| 1. 분 | <i>poun</i> | } | for persons. |
| 명 | <i>myeng</i> | | |
| 놈 | <i>nom</i> , (impolite) | | |
| 2. 머리 | <i>meri</i> , head | } | for animals generally. |
| 마리 | <i>mari</i> , , , | | |
| 3. 필 | <i>p'il</i> | | for horses and cattle generally |
| 바리 | <i>pari</i> , load | | for pack horses, etc, loaded and loads. |
| 4. 필 | <i>p'il</i> , bale | | for cloth, piece goods, etc. |
| 5. 권 | <i>kouen</i> , volume | | for books, rolls of paper, etc. |
| 6. 장 | <i>chyang</i> , sheet | } | for paper. |
| 권 | <i>kouen</i> , quire | | |
| 축 | <i>ch'youk</i> , ream | | |
| 7. 커리 | <i>k'yeri</i> pair | | for boots, stockings, etc. |
| 8. 개 | <i>kai</i> | | for articles generally. |
| 9. 낫 | <i>nat</i> | | for small articles, grain, etc. |
| 10. 벌 | <i>pel</i> , suit | | for clothes. |
| 11. 뭇 | <i>mout</i> , bundle | } | for straw, firewood, etc. |
| 단 | <i>tan</i> , sheaf | | |
| 12. 납 | <i>nip</i> | | for hats, mats, bags, money, etc. |
| 13. 자로 | <i>charo</i> handle, | | for pens, fans, etc. |
| 14. 척 | <i>ch'yek</i> , | | for boats, and ships. |
| 15. 짝 | <i>chchak</i> , for one of a pair of articles, e.g. shoes, loads, leaves
of a door, etc. | | |

EXERCISE IX.

(Numerals and Numeratives)

1. 흔 샤름 왓소
han saram oasso.
one man came.
One person came.
2. 샤름 흔나 보았소
saram hana poasso.
man one I saw
I saw one man.
3. 두 녀편네 흔 집에 사오
tou nyep'yennsei han chipei sao
two women one in house live
Two ladies occupy one dwelling.
4. 서 돈이 부족 흔오 석 낭 만 주어라
se toni pouchyok hao sek nyang man chouera
three ton * insufficient three nyang : only give
There are thirty cash short: give only three hundred cash.
5. 석 둘 후에 세 집 다 사겟소
sek tal houei sei chip ta sakeisso
three moon after three house all will buy
Wait three months and I will buy all the three houses.
6. 쌀 넉 섬 네 말 남았소
ssal nek syem ne mal namasso
rice four pecul four pecks remain
There are four pecul and four pecks of rice remaining.
7. 나무 단 뜻 갑시 얼마나 되오
namou tat mout kapsi elmhana toio
wood 5 bundle price how much become
What is the price of five bundles of wood.
8. 대 여섯 짐 만 오늘 사 오너라
tai yesat chin man onal sa onera
5 6 load only today buy come
Buy some five or six loads only today.

* 1 ton, 10 cash.

: 1 nyang, 100 cash.

EXERCISE X.

(Numerals and Numeratives)

1. 보리 엿 말 과 집 엿 뜻 물 먹이었소
 pori yet mal koa chip yet mout mal mckiesso
 barley 6 pecks and straw 6 bundles horse fed
 The horse had 6 pecks of barley and 6 bundles of straw.
2. 이 물건 여 날곱 가지 가져 가져 오너라
 i moulken ye nilkop kachi kachye onera
 this article 6 7 kinds having taken come
 Bring some 6 or 7 kinds of this article.
3. 모군 닐 여덟 사람 불녀 오너라
 mokoun nil yetalp saram poulle onera
 coolie 7 8 men called come
 Get some seven or eight coolies.
4. 그 때 소를 엿 아홉 머리 잡았소
 keu ttai soreul yet ahop meri chapasso
 that time ox 8 9 head slaughtered
 Some 8 or 9 oxen were slaughtered at that time.
5. 군수 두 명 매를 마쳤다
 kounsa tou myeng maireul machyetta
 soldiers two names whips met
 Two soldiers have been flogged.
6. 교 군수 여덟 놈 불녀 오너라
 kyokoun-koun yetalp nom poulle onera
 chair-bearers eight individual called come
 Get eight chair coolies.
7. 증성 여러 마리 잡았소
 cheumsaing yere mari chapasso
 animals several head seized
 He killed several animals.
8. 들훈 머리 만 지져라
 talk han meri man chichyera
 fowl one head only fry
 Cook one fowl only.

EXERCISE XI.

(Numerals and Numeratives).

1. 물 세 필 과 소 네 필 삿 내여 오너라
 mal sei p'il koa so nei p'il sak-naiye onera
 horse three (num) and ox four (num) hired come
 Hire three ponies and four bullocks.
2. 소 두 바리면 족히 싣겠다
 so tou pari-myen chyokhi sitkeitta
 ox two loads-if be enough will load
 Two bullocks can easily carry this.
3. 양 목 멋 필이나 잇소
 yang mok miyet p'iri-na* isso
 cotton goods how many bales-ever are
 How many bales of piece goods are there?
4. 그 책 두 어 권 끊었소
 keu ch'aik tou-e kouen nilkesso
 that book two-or-three volumes have read
 I have read a few volumes of that book.
5. 죠선 죠회 스무 장이 흠권 이오
 chyoxyen chyohei seumou chyangi han kouen io
 Corean paper twenty sheet one quire is
 Twenty sheets of Corean paper make one quire.
6. 신 혼 커리 와 벼선 두 커리 보내오
 sin han k'yeri oa pesyen tou k'yeri ponaiio
 shoe one pair and stockings two pairs send.
 Send a pair of shoes and two pair of stockings.
7. 쌀 혼 낫 도 내여 바리지 마라
 ssal han nat to naiye-parichi mara
 rice one (num) also throw away avoid
 Don't throw away even one grain of the rice.
8. 벽돌 빅 개 갑시 얼마냐
 pyektol paik kai kapsi elmanya
 bricks 100 num price how much
 How much will one hundred bricks cost?

* See foot note on page 50.

EXERCISE XII.

(Numerals and Numeratives)

1. 장 속에 옷 한 벌 잇소
 chyang sokei ot han pel isso
 press within clothes one suit is
 There is a suit of clothes inside the press.

2. 짐 흔 뭇 과 나무 흔 뭇 사 오녀라
 chip han mout koa namou han mout sa onera
 straw one bundle and wood one bundle bought come
 Buy one bundle of straw and one bundle of wood.

3. 갓 흔 립 자리 두 닙 다 잇나 보아라
 kat han nip chari tou nip ta it-na * poara
 hat one (num) mat two (num) all is-whether see
 See if you have got one hat and two mats.

4. 붓 흔 자로 도 쓸 것 업소
 pout han charo to sseul ket epso
 pen one handle even about to use thing not is
 Not even a single pen is of any use.

5. 그 물건 빠 흔 척에 못 다 싣겠다
 keu moulinen pai han ch'yekei mot ta sitkettta
 that article boat one (num.) not all will load
 One boat cannot carry all those goods.

6. 짐 흔 짹 만 져다 두여라
 chima han chchak man chye-ta † tonera
 load one (num) only carried place
 Carry only one load there.

* Na and ina are euphonic enclitic particles, signifying *ever*, *at least*, *whether*, *though*, *may be*, etc.

† Ta is merely an enclitic particle placed after chye, the perfect participle of chita (I carry), for the sake of euphony. It appears constantly in Corean colloquial. With kanta (I go) the participle ka is used but tta (not ta) is added: katta toura, "having gone, place (it)," meaning "go and put (it)."

EXERCISE XIII.

(Fractions and Multiples).

1. 술 반 잔 만 주오
syoul pan chan man chouo
wine half cup only give
Give half a glass of wine only.
2. 이 쌀 절반 만 지고 가거라
i ssal chyelpan man chi-ko kakera
this rice half only carry-and go
Carry only half of this rice away.
3. 이 비 그 비 보다 삼비 나 크다
i pai keu pai pota sampai-na k'euta
this ship that ship-in comparison triple-at least large
This ship is three times larger than that one.
4. 지금 시세는 갑절 더 빗싸오
chikeumi sisyei-nan kapchye te pis-ssao
now market price as for double more dear
The market price is now twice as dear.
5. 이런 물건 곱절 만 더 가져 오너라
iren moulken kopchye man to kachye onera
such article double only more bring come
Bring double the quantity of these articles.
6. 그 짐 이 짐 보다 스곱이나 무겁다
keu chum i chin pota sa kop-i-na moukepta
that load this load in comparison quadruple-at least heavy
That load is four times as heavy as this one.
7. 물 은 술 보다 네 갑절을 부어라
moureun syoul pota neikapchyeul pouera
as f r water wine in comparison quadruple pour
Mix four of water with one of wine.
8. 그 물건 풀때에 리가 스곱이나 님앗소
keu moulken p'al-ttaiei rika sakop-i-na namasso
that article in selling-time profit quadruple-ever remained
The sale of that article left a profit of 400 per cent.

METHODS OF RECKONING TIME, SEASONS, ETC.

The following are the names for the chief divisions of time—

COREAN.	CHINESE.
Year 헤	hai (i.e. sun) 廿 nyen
Month 월	tal (i.e. moon) 月 ouel
Day 날	nal 日 il

The Coreans borrow their Calendar and their methods of reckoning times and seasons almost wholesale from the Chinese: and for detailed information on these points the student is referred to the *Grammaire Coréenne* of the French Missionaries.

For the computation of years the Coreans lack the convenient system of an era, like the *Anno Domini* of Christian Nations or the *Anno Urbis Conditæ* of ancient Rome. They use instead the Chinese cycle system, which provides a series of sixty proper year-names used in regular rotation for sixty consecutive years. When the 60 years are completed the cycle, which is known as the **류 갑** *ryouk kap*, commences again. Thus the year of the publication of this work (1893) is known as **계 속**, a name which belonged also to the years 1833, 1773, etc. and which will recur again in 1953, 2013 etc. This system obviously lends itself to the creation of the wildest confusion in matters of chronology, historical records, etc.—a confusion for which a remedy has been sought in the addition of the reigning Chinese Emperor's name to the cyclic name of the year.

In the computation of the years of a man's age, Coreans use either **설** *syel* (familiar and impolite) or **세** *syei* (respectful) rather than **해** *hai* or **년** *nyen*.

The year is divided normally into 12 months, of which the first (roughly speaking) coincides with the Western February: and these are distinguished by the Chinese numerals, with the exception of the first and the two last which are known as *Chyeng-ouel*, *Tong chital*, and *Set-tal*, respectively. Thus we have—

First month	정 월	Chyeng-ouel.
Second month	이 월	I ouel.
Third month	삼 월	Sam ouel.
Fourth month, etc.	사 월	Sa ouel, etc.

Tenth month
Eleventh month
Twelfth month

십월
동지
섣들

Sip ouel.
Tong chi tal.
Set tal.

The purpose of the European Leap-year is served by the insertion every third or fourth year of a leap month, known as 윤 들 *youn tal*, or 윤 월 *youn ouel*.

The months contain either 29 or 30 days apiece, and are known as "great" or "small" months accordingly. Both the Chinese and Corean numerals are used in reckoning the days of the month, with the exception of the 15th day and the last day of each month, which are known respectively as *poram nal* and *kcumeum nal*. Thus we find—

	COREAN.	CHINESE.
1st day	초 흐로	초 일
2nd „	초 잇흘	초 이
3rd „	초 스흘	초 삼
4th „	초 나흘	초 소
5th „	초 닷식	초 오
6th „	초 엿식	초 륙
7th „	초 닐해	초 칠
8th „	초 여드	초 팔
9th „	초 아호	초 구
10th „	초 열흘	초 십
11th „	열흐로	일
12th „ etc.	열잇흘	이
15th „	보름날	오
16th „ etc.	열엿날	류
Last „	금음날	일 회

The word *ch'o* used with the first ten numerals in the above table is derived from the Chinese and signifies the "first decade" of the month. *Haro*, *itheul*, etc. may also be used without this prefix to indicate the first ten days of the month; but more generally, when thus standing alone, these words express a period of time,—of one day, two days etc. And in this latter case they may appear either with the locative case-ending *ei*, or joined as adjectives to the word **만에**, *manei*, a period.

In the same way *poram*, when used apart from *nal*, generally means a period of 14 or 15 days, or, as we should say, a fortnight.

Appended is a list of some of the words most frequently used in the computation of times, seasons etc. which have not yet been noticed.

COREAN.		CHINESE.
Today	오늘	onal
"		금일
Tomorrow		당일
"		리일
Day after tomorrow	모레	morei
Two days after tomorrow	글파	keulp'i
Three days after tomorrow	그글파	keukeulp'i
Any future day		후일
Yesterday	어제	echei
"	어저찌	echekkeui
Day before yesterday	그저찌	keuchekkeui
This year	이 허	i hai
Next year	오는 허	onan hai
Any future year		후년

Last year	간 헤	kan hai	전년 chyen nyen
"			작년 chak nyen
"			상년 syang nyen
"			거년 ke nyen
Year before last	그 럻 과	keuretkeui	적작년 chaichak nyen
This month	이 달	i tal	금월 keum ouel
Next month	오는 달	onan tal	금리월 nai ouel
Last month	간 달	kan tal	지월 ke ouel
New Year's Day			정월 초하로 chyeng ouel ch'o haro
New Year Tide	새 헤	sai hai	신구세 sin kou syei (new old year)
"			환세 hoan syei (change year)
"			세시 syei si (year season)
New Year, 1st ten days			정초 chyeng ch'o
Every day, day } by day }	날마다	nal mata	일일 il il
"	나누리	nanari	년축일 nyen il 축미일 ch'youk il 미일 mai il
"			
Every other day	흐로건너	haro kenne	간일 han il
All day			종일 chyong il
All night			종야 chyong ya
Spring	봄	pom	춘 ch'youn
Summer	여름	nyeram	하 ha
Autumn	가을	kaeul	추 ch'you
Winter	겨울	kyeoul	동 tong
All the year round			춘하추동 ch'youn ha ch'you tong

EXERCISE XIV.

1. 초 **하**로 날 왓소 길에서 잇 흘 머므렛 소
 ch'o haro nal oasso kireisyé itheul memeureesso
 first day came on road two days waited
 He arrived on the 1st having stopped two days on the road.
2. 여기서 멋칠에 갓소 나흘에 갓소
 yekeuisye myetcheirei kasso naheurei kasso
 here from how many days in gone four days in gone
 How long have you taken to go? Four days.
3. 아마 대 옛식 만에 도 라오겟 소
 ama tai yessai manei toraokeisso
 perhaps five six period will come back
 I shall return perhaps in some 5 or 6 days.
4. 보름 후에 왓소 보름날 보았 소
 poram houei oasso poram nal poasso
 fortnight after came fifteenth day saw
 He came after a fortnight and I saw him on the 15th.
5. 겨울에 칡고 너름에 딥다
 kyeourei chi'ipko nyeramei tepta
 winter-in cold-and summer-in is hot
 It is cold in winter and hot in summer.
6. 봄에 심으고 가을에 거둔다
 pomei simeuko kaeurei ketounta
 spring-in sow and autumn-in reap
 You sow in spring and reap in autumn.
7. 내 가 여기 다소 히 머므렛 소
 naika yekeui tasat hai memeureesso
 I here five years have stayed
 I have lived here five years.
8. 두 어 날 후애 흔번 구경 가자
 toue nal houei han pen kou kyeng kacha
 two-three days after one time sight seeing let us go
 Let us go for a picnic in a few days.

* This would be equally well expressed by the use of 되여 야
 a participial form of 되다 to accomplish. Thus, ama tai yessai toiyeya torao-
 keisso.

EXERCISE XV.

1. 오늘 가서 릭일 도라오너라
 onal kasye nai-il tora onera
 to day having gone to morrow come back
 Go to day and come back to morrow.
2. 그 칙 어제찌 보았소
 keu ch'aik echyekeui poassoo
 that book yesterday saw
 I read that book yesterday.
3. 환세나 편안이 흐시오 or 과세 잘 흐셨소
 hoan-syeina p'y'en ani hasio koa-syei chal hasyesso
 exchange-year may-be well make past-year well have made?
 A Happy New Year to you!
4. 신구세에 고운이 엇더시오
 sin-kou-syeiei keuiouni ettesio
 new-old-year-in strength how is
 May all health and happiness be yours!
5. 노형의 어루신네 연세 멋치시오
 nohyenguei erousinnei nyensyei myetche'isio
 elder brother's father year-year how much is?
 How old is your father?
6. 륙십오세 되셨소
 ryouk sip o syei toisye'sso
 sixty five years has accomplished
 He is sixty five years of age.
7. 그 아희 멋 설이냐 여덟 설 먹었소
 keu aheui myet syel * inya yetalp . syel mekesso
 boy how-many cakes is? eight cakes has eaten
 How old is that boy? He is eight years old.
8. 이 달이 크냐 쳐그냐
 i tari k'eunya chyekeunya
 this month is great? is small?
 Are there 29 or 30 days in this month?

* 설 is the name of a special form of cake eaten on New Year's Day. It has passed into a familiar formula for reckoning the age of inferiors or equals.

ADJECTIVES.

Adjectives are of two kinds:—

(1) Words that undergo no inflexion or modification. These are either primarily nouns used adjectively to qualify another noun, or true adjectives derived from the Chinese. Thus—

쇠 그릇
soi keurat
An iron bason.

상 말
syang mal
Common speech.

(2) Words in which verb and adjective are combined and which are conjugated exactly like ordinary verbs—in fact which are true verbs. Thus *chyot'a* means "I am good, thou art good, etc." for all persons, singular and plural. The participial forms, however, supply the true adjective, and as such always precede the nouns they qualify, whereas the predicate forms follow the subject and close the phrase or sentence, as in the case of the verb. Thus—

도 흔 사 름
choyheun saram
A good man.

사 름 이 도 타
sarammi chyot'a
The man is good.

Adjectives of this second class are capable of assuming all the modifications, expressive of tense, mood, etc., proper to a regularly conjugated verb. And of these some of the most important will be found in the appended tables of conjugation: while other modifications, such as the conditional in *myen*, the causal in *nikka*, etc., which are in constant use may be readily formed on the model of the ordinary verb.

The two participles—known as the "verbal" and "adjective" participles—are the ruling forms of the adjectival conjugation: and of these, as it is difficult to give any rule of anything like universal application for their formation, a selection of specimens is here given—

<i>Present.</i>		<i>Verbal Participle.</i>		<i>Adjective Participle.</i>
길다	kulta	기 러	kire	긴 (long)
자 르 다	chareuta	잘 나	challa	자 른 chareun (short)
넓 다	nelpta	넓 어	nelpe	넓 은 nelpeun (broad)
좁 다	chopta	좁 야	chopa	좁 은 chopeun (narrow)

<i>Present.</i>		<i>Verbal Participle.</i>		<i>Adjective Participle.</i>	
깁다	kipta	깁 허	kiphe	깁 혼	kipheun (deep)
적다	chyekta	적 어	chyeke	적 은	chyekeun (small)
늙다	neulkta	늙 어	neulko	늙 은	neulkeun (old)
차다	ch'ata	차	ch'a	차 운	ch'an (cold)
덥다	tepta	더 워	teoue	더 운	teoun (hot)
낮다	natta	느 자	nacha	느 존	nachan (low)

To the verbal participle we constantly find the enclitic particle *sye* added in Corean colloquial—mainly for purposes of euphony. The sense of the simple participle remains practically unaltered, but there appears to be a certain force in this enclitic corresponding to some extent with the English conjunctions, *since, as*, etc. And when followed by the Postposition **부터** *pout'e*, from, the Verbal Participle with the euphonic suffix *sye* is employed idiomatically to denote the period from which a certain event or course of events dates—when we in English should use a noun.

In common with ordinary verbs, these conjugated adjectives possess, in addition to the regular adjective participle ending in *n* (e.g. *ch'yoheun*, *k'eun*, etc.), a *future adjective participle*, which is formed by changing this final *n* into *l* (e.g. *ch'yoheul*, *k'eul*, etc.) This form is generally, though not invariably, used where a comparative sense is required, and then gives a meaning corresponding to the English idiom “could there be” (if interrogative), or (if affirmative) “there could not be”.

CONJUGATION OF ADJECTIVES.

Present	됴타	chyo't'a	I am good, thou art good, he is good, we are good, etc.
,, (polite)	됴소	chyoso	
Past	됴찼다	chyohatta	I was good etc.
Future	됴켓다	chyok'eitta	I shall be good etc.
Interrogative	됴호냐	chyoheunya	am I good etc.
,, (polite)	됴소	chyoso	
Participle verbal	됴하	chyoha	good
,, adjective	됴흔	chyoheun	good
,, adverb	됴히	chyohi	good, well
	됴케	chyok'ei	
Substantive	됴키	chyok'i	goodness
	됴흠	chyoheum	

Present	크다	k'euta	I am great, etc.
,, (polite)	크오	k'euo	
Past	컸다	k'etta	I was great, etc.
Future	크겠다	k'eukeitta	I shall be great, etc.
Interrogative	크냐	k'eunya	am I great, etc.
,, (polite)	크오	k'euo	
Participle verbal	커	k'e	great
,, adjective	큰	k'eun	great
,, adverb	크게	k'eukei	greatly
Substantive	크기	k'euki	greatness

Present	높다	nopta	{ I am high, etc.
,, (polite)	높소	nopso	
Past	높았다	nophatta	I was high, etc.
Future	높겠따	nopkeitta	I shall be high, etc.
Interrogative	높겠호냐	nopheunya	{ am I high, etc.
,, (polite)	높소	nopso	
Participle verbal	높하	nopha	high
,, adjective	높흔	nopheun	high
,, adverb	높히	nophi	{ high
,, ,	높게	nopkei	
Substantive	높기	nopki	height

Present	너 같다	nerata	{ I am broad, etc.
,, (polite)	너 끊오	nerao	
Past	널 넓었다	nelletta	I was broad, etc.
Future	너 넓겠따	nerakeitta	I shall be broad, etc.
Interrogative	너 넓느냐	neranya	{ am I broad, etc.
,, (polite)	너 넓오	nerao	
Participle verbal	넓다	nelle	broad
,, adjective	넓론	neran	broad
,, adverb	넓게	nerakei	broadly
Substantive	넓기	nelki	{ breadth (but generally nelki from nelpta)

Present	침	다	ch'ipta	I am cold, etc.
,, (polite)	침	소	ch'ipso	
Past	치	웠	ch'iouetta	I was cold, etc.
Future	침	겠	ch'ipkeitta	I shall be cold, etc.
Interrogative	치	우	ch'iounya	am I cold, etc.
,, (polite)	침	소	ch'ipso	
Participle verbal	치	워	ch'ioue	cold
,, adjective	자	운	ch'ioun	cold
,, adverb	침	게	ch'ipkei	coldly
Substantive	침	기	ch'ipki	coldness
,, "	침	움	ch'ioun	

Present	도	찬	타	chyoch'ant'a	I am bad, etc.
,, (polite)	도	찬	소	chyoch'anso	
Past	도	찬	핫	da	chyoch'anhatta I was bad, etc.
Future	도	찬	켓	다	chyoch'ank'eitta I shall be bad etc.
Interrogative	도	찬	흐	냐	am I bad etc.
,, (polite)	도	찬	소		
Participle verbal	도	찬	하	chyoch'anha	bad
,, adjective	도	찬	흔	chyoch'anheun	bad
,, adverb	도	찬	케	chyoch'ank'ei	badly
,, "	도	찬	히	chyoch'anhi	
Substantive	도	찬	키	chyoch'ank'i	badness

Present	아름답다	aramtapta		I am lovely, etc.
„ (polite)	아름답소	araantapso		
Past	아름답았다	aramtaoatta		I was lovely, etc.
Future	아름답겠다	aramtaopkeitta		I shall be lovely, etc.
Interrogative	아름답우냐	aramtaounya		Am I lovely, etc.
„ (polite)	아름답소	aramtapso		
Part. verbal	아름다와	aramtaoa		lovely
„ adjective	아름다온	aramtaon		lovely .
„ adverb	아름답기	aramtapki		lovely
„ „	아름다이	aramtai		
Substantive	아름답기	aramtapki		loveliness
„ „	아름다옴	aramtaom		

Present	스랑스럽다	sarangseurepta		I am amiable, etc.
„ (polite)	스랑스럽소	sarangseurepso		
Past	스랑스러웠다	sarangseurcouetta		I was amiable, etc.
Future	스랑스럽겠다	sarangseurepkeitta		I shall be amiable.
Interrogative	스랑스러우냐	sarangseureounya		Am I amiable, etc.
„ (polite)	스랑스럽소	sarangseurepso		
Part. verbal	스랑스러워	sarangseureoue		amiable
„ adjective	스랑스러온	sarangseureon		amiable
„ adverb	스랑스러이	sarangseurei		amiably
„ „	스랑스럽게	sarangseurepkei		
Substantive	스랑스럽기	sarangseurepki		amiability
„ „	스랑스러옴	sarangseureom		

EXERCISE XVI.

1. 긴 노끈 노끈 길다
 kin nokkeun nokkeun kilta
 A long string. The string is long.
2. 널판 너머 기려 잘 못쓰겠다
 nelp'an neme kire ehah mos-sseukeitta
 board too long well not-will use
 The board is too long and won't do.
3. 자른 쯤대 쯤대 자르다
 chareun ch'amtai ch'amtai chareuta
 A short bamboo. The bamboo is short.
4. 듯자리 잘나 못 깔겠다
 totehari challa mot kkalkkeitta
 mat short not will spread
 The mat is too short to cover (the floor).
5. 넓은 땅 밧치 넓다
 nelp'eun pat patch'i nelpta
 A broad field. The field is broad.
6. 길이 넓어 토니기 휴타
 kiri nelpe tanniki chyot'a
 road broad travelling is good
 The road is broad and good for walking.
7. 좁은 방 방이 좁다
 chopeun pang pang chopta
 A narrow room. The room is narrow.
8. 배 좁아도 짐 만히 싣는다
 pai chopato chin manhi sitnanta
 boat narrow though load many load
 The boat though narrow can carry a large load.

EXERCISE XVII.

1. **깁 흔 물 물 이 깁다**
 kipheun moul mouri kipta
 Deep water. The water is deep.
2. **강 물 이 깁 하 비 잘 가겟다**
 kang mouri kiphe pai chal kakeitta
 river water deep boat well will go
 The river is deep and the boat can easily go.
3. **늙 은 계 집 계 집 이 늙다**
 neulkeun kyeichip kyeichipi neulkta
 An old woman. The woman is old.
4. **그 사 름 이 늙 어 흥 상 알 는 다**
 keu sarami neulke hangsyang alnanta
 that man old always sick
 That man is old and always ailing.
5. **물 이 깁 흔 면 항 선 운 기 쉽다**
 mouri kiphennmyen haingsyenhaki soupta
 water if deep navigation is easy
 If the water be deep the navigation is easy.
6. **날 이 치 우 면 양 작 갑 시 빛 쌔 다**
 nari ch'ioumyen chyangchak kapsi pis-ssata
 day if cold firewood price is dear
 If the weather be cold firewood is dear.
7. **녀 름 이 너 머 더 우 면 병 이 만 타**
 nyerami neme teoumyen pyengi mant'a
 summer too if hot sickness is many
 If the summer be too hot sickness will be prevalent.
8. **그 나 무 적 으 면 다 른 것 밟 고 아 오 너 라**
 keu namou chyekeumyen taran ket patko a onera
 that wood if small other thing changed come
 If that wood be too small exchange it for another piece.

EXERCISE XVIII.

1. 날이 더워서 가기 어렵다
 nari teoute-sye kaki eryepta
 day hot going is difficult
 travelling is difficult in this warm weather.
2. 그 물 깊어서 잘 못 건너 가
 keu moul kiphe-sye chal mot kenne ka
 that water deep well not across go
 The water is too deep for crossing.
3. 그 사رم 어려서부터 공부 흐엿소
 keu saram erye-sye-pout'e kongpou hayesso
 that man young-from work has made
 He has been a student from his earliest years.
4. 그 늙은이 젊어서부터 병 드렷소
 keu neulkeun-i* chyeline-sye-pout'e pyeng teureesso
 that aged young-from sickness entered
 That old man has been ailing from his youth.
5. 날 더워서부터 몸이 좀 낫다
 nal teoute-sye-pout'e momi chom natta
 day hot-(euph) from body little is convalescent
 I am in better health since the warm weather.
6. 어제 어두어서부터 비 시작 흐엿소
 echei etoue-sye-pout'e pi sichakhayesso
 yesterday dark-from rain began
 It began to rain at dusk yesterday.
7. 더 도흘법이 있느냐 더 도흘법이 업소
 te chyoheul pepi innanya te chyoheul pepi epso
 more good (future) law is? more good (future) law is not
 Could there be a better law? There could not be a better law.
8. 더 클 집이 업소 별노 나흘 것 업소
 te k'eu1 chipi epso pyello naheul ket epso
 more high (future) house is not specially superior(future) thing is not
 There could not be a bigger house. There could be nothing better.

* The *i* converts the adjective participle into a noun, being in fact the nominative case inflexion.

COMPARISON OF ADJECTIVES.

The *Comparative* degree is rendered by—

- (1) 보다 or 보덤 *pota* or *potem*, than, placed as a suffix directly after the object with which comparison is made. These suffixes are sometimes used in conjunction with the particles *te* and *tel*.
- (2) 더 *te*, more, or 덜 *tel* less, which are placed immediately preceding the adjective. In negative sentences constructed with these particles, the object with which comparison is made generally appears in the ablative case (ending in *eisye*),—more however for the sake of euphony than from any requirements of Corean syntax.
- (3) 도록 or 토록 *torok* or *t'orok*, more, joined as a suffix to the stem of the verb, which is formed by dropping the final *ta* of the present tense. Where the present tense has the aspirated termination *t'a*, *t'orok* is used. It should be noted that these suffixes are also used as post-positions with the sense of *until*.
- (4) 속록 *sarok*, more, is used as a suffix in conjunction with the future participle (ending in *l*) of both verbs and adjectives, and is not unfrequently followed by the comparative particle *te* or *teok*.

The *Superlative* degree is rendered by prefixing to the adjective adverbs of intensity such as the following—

매우 *maiou*, very;

아주 *achou*, entirely;

과히 *koahi*, excessively;

마장 *kachang*, greatly;

넘우 *nemou* } exceedingly;
넘어 *neme* }

and particularly and most emphatically by the use of the Chinese ordinal numeral 데일 *chyei il*, first.

EXERCISE XIX.

1. 이 산 그 산보다 높다
 i san keu san pota noppota
 this hill that hill than is high
 This hill is higher than that.
2. 이 책 그 책보덤 낫다
 i ch'aik keu ch'aik potem natta
 this book that book than is superior
 This book is better than that.
3. 그 계집이 더 묘호다
 keu kyeichipi te myohata
 that woman more is beautiful
 That woman is prettier.
4. 그 물은 덜 사오납다
 keu mar-eun tel saonapta
 that horse-as-for less is fierce
 That horse is not so vicious.
5. 이 물은 서울 물 보덤 더 도타
 i moureun syeoul moul potem te chyot'a
 this water-as-for Syeoul water than more is good
 This is better than the water in Seoul.
6. 이 술이 그 술에서 더 도흘 것 업다
 i syouri keu syour-eisyey te chyoheuy ket epta
 this wine that wine-from more good thing is not
 This wine is no better than the other.
7. 이 칼 그 칼에서 더 잘 들 것 업다
 i k'al keu k'ar-eisyey te chal teul ket epta
 this knife that knife-from more sharp thing is not
 This knife is no sharper than the other.
8. 이 길이 더 길 보덤 더 갓가온 길이냐
 i kiri chye kil potem te katkaon kirinya
 this road that road than more near road is ?
 Is this road shorter than that one?

EXERCISE XX.

1. 만토록 토라 or 만흘스록 토라
 man-t'orok chyot'a manheul-sarok chyot'a
 many-more is good many-more is good
 The more the better.
2. 갑시 뉴도록 밋진다 or 뉴을스록 밋진다
 kapsi nouk-torok mitchinta noukeul-sarok mitchinta
 price cheap-more lose money cheap-more lose money
 The cheaper the price the more I lose.
3. 길 갈스록 더 험하다
 kil kal-sarok te hemhata
 road going-more more is precipitous
 The more (we) go, the worse the road.
4. 저물 모흘스록 탐흐다
 chaimoul mohol-sarok t'amhata
 money collecting-more covet
 The more he gets, the more he wants.
5. 보도록 · 사랑스럽다
 po-torok sarangsenrepta
 see-more is lovable
 The more I see him, the more I love him.
6. 주도록 달난다 or 줄스록 달난다
 chou-torok tallanta choui-sarok tallanta
 give-more he demands giving-more he demands
 The more I give the more he wants.
7. 늙도록 그 버릇시 잇다
 neulk-torok keu pereussi itta
 aged-until that habit is
 He maintains that habit all his life.
8. 취도록 술 먹어
 eh'youi-t'orok syoul meke
 drunk-until wine drinks
 He drinks until he is drunk.

EXERCISE XXI.

1. 이 음식은 맛시 미우 도라
 i eumistik-eun + massi maiou chyot'a
 this food-as-for taste very is good
 This food has the best flavour.
2. 그 집 여기서 약실이 멀다
 keu chip yekeui-sye ch'yaksiri melta
 that house here-from truly is far
 That house is a good distance from here.
3. 어제 가 예 일 치운 날이 오
 echei-ka chyei-il ch'ioun nari-o
 yesterday first cold day-is
 Yesterday was the coldest day.
4. 과히 커셔 못쓰겟자다
 koahi k'e-sye mos-sseunkeitta
 exceedingly big not will use
 It won't do if it is too big.
5. 아 담 더 높케 쌈면 돈 만히 먹겟느냐
 i tam te nopp'kei ssamyeon ton manhi mekkeitnanya
 this wall more highly if build money much will eat?
 If I build this wall higher will it cost much?
6. 돈 과히 만히 먹지 안소
 ton koahi manhi mek-chianso
 money excessively much eat-not
 It will not cost so very much.
7. 히가 지도록 무엇 흐엿느냐
 haika chi torok mouet hayetnanya
 sun set until what have done?
 What have you been doing all day?
8. 종일 공부 흐엿소
 chyongil kongpou * hayesso
 all day labour have made
 I have been studying all day.

[†] *eun*, the opposite case ending has a restrictive force and indicates one kind of food out of many supposed to be present before the eyes of the speaker.

* *kong pou* is a word derived from the Chinese, meaning *labour* generally: but in Corean the meaning has become restricted to *study*, as being the only kind of labour to which a native gentleman would condescend to *devote* himself.

VERBS.

The most characteristic feature of the Corean language is the complex mass of inflection and agglutination whereby the verb is modified to express time, mood, condition, co-ordination and subordination, interrogation, official rank, etc.—in short almost every varying shade of thought or action. Knowledge of the verb—and in this has to be included the adjective, which in Corean combines (as we have seen) the adjective proper with the verb “to be”—implies a thorough acquaintance with all the intricacies of the Corean language both in etymology and syntax.

Even the ordinary Conjunction constitutes part of the verb inflexion, modifying and appended as a suffix to the different tenses. Many of these socalled Conjunctions are used merely as marks to indicate the breaks or divisions in the sentence—a function fulfilled in English by our system of punctuation. Their correct employment presents one chief difficulty of the Corean language and involves a close study of the colloquial, especially as these “punctuation conjunctions” are frequently meaningless in themselves and are only inserted for euphony as connecting links between the different parts of a sentence.

Verb modifications may be divided into two categories:—

(1) Simple inflexions—*i.e.* agglutinations whose original meanings as such have early disappeared and which are now found only incorporated into and forming part of, the verb itself, as aids to the expression of differences of *tense, mood, etc.*;

(2) Agglutinations properly socalled, *i.e.* words expressing independent ideas and added as suffixes to the verb stem while retaining their original meaning, to supply deficiencies in the Corean vocabulary.

In the present, past, and future tenses the inflexions are regular and simple. An equal regularity marks the participial formations so much used in Corean colloquial. The verbal participle is always found ending in *a* or *e* in accordance with the requirements of euphony; and the law is that with the two long and strong vowels *a* and *o* in the stem, the strong *a* closes the participle; while with other vowels and diphthongs and also with a short *o* in the stem, the weak vowel *e* marks the participle ending. This verbal participle is an ever recurring form of the verb inflexion, having in addition to its original signification and use as a participle, the widest possible range both in meaning and in application. It appears as an imperative, is frequently substituted for the present, past and other tenses; and can as a general rule supply every requirement of Corean colloquial, being at all times and in all connexions clear and easily understood.

All division of the Corean verb into tense, mood, participle or voice is purely arbitrary and conventional. On the part of native scholars and students no attempt has ever been made to reduce their vernacular to any grammatical system or to formulate any vocabulary of the language beyond the *Ok P'yen*—a compilation intended to facilitate the correct pronunciation, and to expound the meanings, of the Chinese characters.

Grouping the verbal terminations for inflexion and agglutination under their allied and cognate forms, four different conjugations may be evolved:—

(1) A series of endings in *ta*, which may be legitimately termed the “ordinary” conjugation, presenting as it does the primary form from which the principal modifications may be constructed. In colloquial use this conjugation is employed in addressing inferiors in rank, or informally in current conversation amongst equals.

(2) A series of endings in *nya* which constitute the interrogative form corresponding with the “ordinary” conjugation.

(3) A series of endings in *o* and *so* which Coreans employ when they address equals or superiors and which may be designated the “polite” conjugation.

(4) A series of agglutinations added to the verb stem of the various tense inflexions to express condition, time, manner, co-ordination, subordination, etc. i.e. agglutinations which have very often the force and use of mere conjunctions. This may be aptly termed the “conjunction conjugation”. And it is this conjugation in particular the acquisition of which will require the serious attention of the student of the language.

The present tense of the “ordinary” conjugation shows two forms;—

(1) The ending in *ta* (or *t'a* where the verbal participle is aspirated);

(2) The ending in *nta*. This latter is the correct inflexion with a noun or pronoun as subject to the verb, either expressed or understood. On the other hand *ta* (or *t'a*) is employed in a general sense irrespective of any definite subject and much in the same way as we resort to the infinitive (“to make” etc.) where we wish to refer to the verb generally. In short *ta* (or *t'a*) implies general, while *nta* implies specific predication of the verb's action. But under the Corean verb there falls to be included the part of speech known in English as the adjective, and with these “adjective verbs,” as they may very properly be designated, the use of *ta* and *nta* is reversed. Thus *ta* is the regular inflexion for predication in the present tense while the form *nta*, which is found only in certain words, produces a new sense and meaning. For instance in the phrase “*nal pakta*” we have the signification “the day is clear,” but in “*nal palknanta*, “the day is clearing up”.

The past tense is formed by adding *tta* to the verbal participle; while the future is made by substituting *keitta* (*keittu* in the case of aspirated stems) for *ta* of the first form of the present tense. This becomes *kkeitta* in the few verbs where this present tense end in *tta*.

Inflected to express time, mood, condition and endless shades of meaning as regards action, the Corean verb possesses no distinction for person or number and one form stands for the singular and plural including all persons, first, second and third. Coreans as a rule avoid having recourse to pronouns, and the person and number must consequently be inferred from the context especially in the colloquial.

CONJUGATION OF VERBS.

SECTION 1.—ORDINARY CONJUGATION.

하다 hata, I make (I speak). —or *do*

Indicative Present	하다	hata	} I make, thou makest, hanta } he makes, we make, etc.
,, „	흔다		

„ Past	흔였다	hayetta	I made, etc.
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„ Future	흔겠다	hakeitta	I shall make, etc.
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Imperative	흔여라	hayera	make.
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„	흔자	hacha	let us make.
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Relative Participle

„ Present	흔는	hanan	making.
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„ Past	흔한	han	made.
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„ Future	흔할	hal	about to make.
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„ Imperfect	흔던	haten	made.
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„ Perfect	흔였던	hayetten	made.
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Verbal Participle

흔여	haye	} having made.
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„ „	흔여서	hayesye
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„ „	흔야	haya*
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* *haya* is an irregular form occasionally heard in Corean colloquial.

가다 kata, I go.

Indicative Present	가다	kata	I go, thou goest, etc.
" "	간다	kanta	
" Past	갔다	katta	I went, etc.
" Future	가겟다	kakeitta	I shall go, etc.
Imperative	가	ka	go.
"	가거라	kakera)
"	가자	kacha	let us go.
Rel. Part. Present	가는	kanan	going.
" Past	간	kan	gone.
" Future	갈	kal	about to go.
" Imperfect	가던	katen	gone.
" Perfect	갓던	katten	gone.
Verbal Participle	가	ka	having gone.
" "	가서	kasye	

오다 ota, I come.

Indicative Present	오다	ota	I come, thou comest, etc.
" "	온다	onta	
" Past	왔다	oatta	I came, etc.
" Future	오겟다	okeitta	I shall come etc.
Imperative	와	oa	come.
"	온ери라	onera	
"	오자	ocha	let us come.

Rel. Part. Present	오는	onan	coming.
, Past	온	on	come.
, Future	올	ol	about to come.
, Imperfect	오던	oten	come.
, Perfect	왔던	oatten	come.
Verbal Participle	와	oa	having come.
" "	와서	oasye	

잇다 itta, I am, I have.

Indicative Present	잇다	itta	I am or have, thou art or hast, etc.
, Past	잇셨다	issetta	I was, or had, etc.
, Future	잇겟다	itkeitta	I shall be, or shall have, etc.
Imperative	잇서라	isserra	be, or have.
"	잇거라	itkera	
"	잇자	itcha	let us be or let us have.
Rel. Part. Present	잇는	innan	being or having.
, Past	잇손	issan	been or had.
, Future	잇술	issal	about to be or to have.
, Imperfect	잇던	itten	been or had.
, Perfect	잇셨던	issetten	been or had.
Verbal Participle	잇서	isse	having been.
" "	잇서서	issesye	

업다 epta, I am not, or I have not.

Indicative Present	업다	epta	I have or am not, etc.
,, Past	업셨다	epsetta	I had or was not, etc.
,, Future	업겠다	epkeitta	I shall not have or be, etc.
Imperative	(not in use).		
Rel. Part. Present	업는	emnan	not having or being.
,, Past	업손	epsan	not had or been.
,, Future	업술	epsal	about not to have or be.
,, Imperfect	업던	epten	not had or been.
,, Perfect	업셨던	epsetten	not had or been.
Verbal Participle	업서	epse	not having been or not having had.
,, ,,"	업서서	epsesye	

보다 pota, I see.

Indicative Present	보다	pota	{	I see etc.
,, ,,"	본다	ponta		
,, Past	보았다	poatta		I saw etc.
,, Future	보겟다	pokeitta		I shall see etc.
Imperative	보아라	poara		see.
	보자	pocha		let us see.

Rel. Part. Present	보는	ponan	seeing.
„ Past	본	pon	seen.
„ Future	볼	pol	about to see.
„ Imperfect	보던	poten	seen.
„ Perfect	보았던	poatten	seen.
Verbal Participle	보아	poa	having seen.
„ „	보아서	poasye	

쓰다 sseuta, I use, or I write.

Indicative Present	쓰다	sseuta	I use or write, etc.
„ „	쓴다	sseunta	
„ Past	썼다	ssetta	I used or wrote, etc.
„ Future	쓰겟다	sseukeitta	I shall use or write, etc.
Imperative	써라	ssera	use, or write.
„	쓰자	sseucha	let us use or write.
Rel. Part. Present	쓰는	sseunan	using or writing.
„ Past	쓴	sseun	used or written.
„ Future	쓸	sseul	about to use or write.
„ Imperfect	쓰던	sseuten	used or written.
„ Perfect	썼던	ssetten	used or written.
Verbal Participle	써	sse	having used or written.
„ „	써서	ssesye	

치다 ch'ita, I strike.

Indicative Present	치다	ch'ita	} I strike, etc.
" "	친다	ch'inta	
,, Past	쳤다	ch'yetta	I struck, etc.
,, Future	치겠다	ch'ikeitta	I shall strike, etc.
Imperative	쳐라	ch'yera	strike.
"	치자	ch'icha	let us strike.
Rel. Part. Present	치는	ch'inan	striking.
,, Past	친	ch'in	struck.
,, Future	칠	ch'il	about to strike.
,, Imperfect	치던	ch'iten	struck.
,, Perfect	쳤던	ch'yetten	struck.
Verbal Participle	쳐	ch'ye	} having struck.
"	쳐셔	ch'yesye	

주다 chouta, I give.

Indicative Present	주다	chouta	} I give, etc.
" "	준다	chounta	
,, Past	주었다	chonetta	I gave, etc.
,, Future	주겠다	choukeitta	I shall give, etc.
Imperative	주어라	chouera	give.
"	주자	choucha	let us give.

Rel.	Part.	Present	주 는	chounan	giving.
„	Past		준	choun	given.
„	Future		줄	choul	about to give.
„	Imperfect		주 던	chouten	given.
„	Perfect		주 었 던	chouetten	given.
Verbal Participle			주 어	choue	{ having given.
„	„		주 어 서	chouesye	

먹 **다** mekta, I eat.

Indicative	Present	먹 다	mekta	{ I eat, etc.
„	„	먹 는 다	meknanta	
„	Past	먹 었 다	meketta	I ate, etc.
„	Future	먹 겠 다	mekkeitta	I shall eat, etc.
Imperative		먹 어 라	mekera	eat.
„		먹 자	mekcha	let us eat.
Rel.	Part.	먹 는	meknan	eating.
„	Past	먹 은	mekeun	eaten.
„	Future	먹 을	mekeul	about to eat.
„	Imperfect	먹 던	mekten	eaten.
„	Perfect	먹 었 던	meketten	eaten.
Verbal Participle		먹 어	meke	{ having eaten.
„	„	먹 어 서	mekesye	

잡다 chapta, I catch.

Indicative Present	잡다	chapta	I catch, etc.
" "	잡는다	channanta	
" Past	잡았다	chapatta	I caught, etc.
" Future	잡겠다	chapkeitta	I shall catch, etc.
Imperative	잡아라	chapara	catch.
"	잡자	chapecha	let us catch.
Rel. Part. Present	잡는	chaunnan	catching.
" Past	잡은	chapeun	caught.
" Future	잡을	chapeul	about to catch.
" Imperfect	잡던	chapten	caught.
" Perfect	잡았던	chapatten	caught.
Verbal Participle	잡아	chapa	having caught.
" "	잡아서	chapasye	

울다 oulta, I weep or cry.

Indicative Present	울다	oulta	I weep or cry, etc.
" "	운다	ounta	
" Past	우렸다	ouretta	I wept or cried, etc.
" Future	울겟다	oulkeitta	I shall weep or cry, etc.
Imperative	우러라	ourera	weep or cry.
"	울자	oulcha	let us weep or cry.

Rel. Part.	Present	우는	ounan	weeping.
„	Past	운	oun	wept.
„	Future	울	oul	about to weep.
„	Imperfect	울던	oulten	wept.
„	Perfect	우렀던	ouretten	wept.
Verbal Participle		우러	oure	
„	„	우러셔	ouresye	} having wept.

낫다 nott'a, I release.

Indicative	Present	낫다	nott'a	} I release, etc.
„	„	낫는다	nnonuanta	
„	Past	노혔다	nohatta	I released, etc.
„	Future	낫겠다	notk'eitta	I shall release.
Imperative		노하라	nohara	release.
„		낫차	notch'a	let us release.
Rel. Part.	Present	낫는	nonnan	releasing.
„	Past	노흔	noheun	released.
„	Future	노흘	noheul	about to release.
„	Imperfect	낫헌	nott'en	released.
„	Perfect	노혔던	nohatten	released.
Verbal Participle		노하	noha	} having released.
„	„	노하셔	nohasye	

씻다 ssitta, I wash.

Indicative Present	씻다	ssitta	} I wash, etc.
" "	씻는다	ssinnanta	
Past	씻셨다	ssissetta	I washed, etc.
Future	씻겟다	ssitkeitta	I shall wash, etc.
Imperative	씻어서라	ssissera	wash.
"	씻하자	ssitcha	let us wash.
Rel. Part. Present	씻는	ssinnan	washing.
" Past	씻сан	ssissan	washed.
" Future	씻살	ssissal	about to wash.
" Imperfect	씻슬던	ssitten	washed.
" Perfect	씻셨던	ssissetten	washed.
Verbal Participle	씻서	ssisse	} having washed.
" "	씻서서	ssissesye	

기드리다 kitarita, I wait.

Indicative Present	기드리다	kitarita	} I wait, etc.
" "	기드린다	kitarinta	
Past	기드렸다	kitaryetta	I waited, etc.
Future	기드리겟다	kitarikeitta	I shall wait, etc.
Imperative	기드려라	kitaryera	wait.
"	기드리자	kitaricha	let us wait.

Rel. Part. Present	기 드 리 는	kitarinan	waiting.
„ Past	기 드 린	kitarin	waited.
„ Future	기 드 릴	kitaril	about to wait.
„ Imperfect	기 드 리 던	kitariten	waited.
„ Perfect	기 드 렸 던	kitaryetten	waited.
Verbal Participle	기 드 려	kitarye	having waited.
„ „	기 드 려 셔	kitaryesye	

안따 antta, I sit.

Indicative Present	안따	antta	I sit, etc.
„ „	안는다	annanta	
„ Past	안졌다	anchyetta	I sat, etc.
„ Future	안께다	ankkeitta	I shall sit, etc.
Imperative	안져라	anchyera	sit.
„	안짜	anchcha	let us sit.
Rel. Part. Present	안는	annan	sitting.
„ Past	안준	ancheun	sat.
„ Future	안줄	ancheul	about to sit.
„ Imperfect	안떠	antten	sat.
„ Perfect	안겼던	anchyetten	sat.
Verbal Participle	안져	anchye	having sat.
„ „	안져 셔	anchyesye	

알다 alta, I know.

Indicative Present	알다	alta)	I know, etc.
" "	안다	anta)	
" Past	알았다	aratta		I knew, etc.
" Future	알겠다	alkeitta		I shall know, etc.
Imperative	알아라	arara		know.
"	알자	alcha		let us know.
Rel. Part. Present	아는	anan		knowing.
" Past	안	an		known.
" Future	알	al		about to know.
" Imperfect	알던	alten		known.
" Perfect	알았던	aratten		know.
Verbal Participle	알아	ara *)	
" "	알아서	arasye)	having known.

모로다 morota, I know not.

Indicative Present	모로다	morota)	I know not, etc.
" "	모룬다	moronta)	
" Past	몰낫다	mollatta		I knew not, etc.
" Future	모로겟다	morokeitta		I shall not know, etc.
Imperative	(not in use).			

* *ara* is also used colloquially for "I know" and "do you know", etc.

Rel.	Part.	Present	모로는	moronan	knowing not.
„	Past		모론	moron	unknown.
„	Future		모롤	morol	about to know not.
„	Imperfect		모로던	moroten	unknown.
„	Perfect		몰낫던	mollatten	unknown.
Verbal Participle			몰나	molla *	not having known.
„	„		몰나셔	mollasye	

SECTION 2.—POLITE CONJUGATION.

This conjugation is that most in use imperatively, affirmatively and interrogatively. When used interrogatively the sound of the final *o* is prolonged and emphasised.

흐오	hao	make (<i>imperative</i>) ; I make, do I make ?
흐엿소	hayesso	I have made, have I made ?
흐겟소	hakeisso	I shall make, shall I make ?
가오	kao	go ; I go, do I go ?
갓소	kasso	I have gone, have I gone ?
가겟소	kakeisso	I shall go, shall I go ?
오	o	come ; I come, do I come ?
왓소	oasso	I have come, have I come ?
오겟소	okeisso	I shall come, shall I come ?

* *molla* is also used colloquially for "I know not" "do you know not," etc.

NOTE.— The future, *alkeitta* and *morokeitta* (as also the forms *alkeisso* and *morokeisso* of the polite conjugation) are frequently used for the present tense, *I know* and *I do not know*.

잇소	isso	be ; I am or have, am or have I ?
잇섯소	issesso	I was or had, was or had I ?
잇겟소	itkeisso	I shall be or have, shall I be or have ?
업소	epso	I am or have not, am or have I not ?
업섯소	epseesso	I was or had not, was or had I not ?
업겟소	epkeisso	I shall not be or have, shall I not be or have ?
보오	poo	look ; I look, do I look ?
보았소	poasso	I have looked, have I looked ?
보겟소	pokeisso	I shall look, shall I look ?
치오	ch'io	strike ; I strike, do I strike ?
쳤소	chryesso	I have struck, have I struck ?
치겟소	ch'ikeisso	I shall strike, shall I strike ?
주오	chouo	give ; I give, do I give ?
주었소	chouesso	I have given, have I given ?
주겟소	choukeisso	I shall give, shall I give ?
먹소	mekso	eat ; I eat, do I eat ?
먹었소	mekesso	I have eaten, have I eaten ?
먹겟소	mekkeisso	I shall eat, shall I eat ?
잡소	chapso	seize, I seize, do I seize ?
잡았소	chapasso	I have seized, have I seized ?
잡겟소	chapkeisso	I shall seize, shall I seize ?
듯소	nosso	release ; I release, do I release ?
노핫소	nohasso	I have released, have I released ?
노켓소	nok'eisso	I shall release, shall I release ?

씻소	ssisso	wash ; I wash, do I wash ?
씻셨소	ssissesso	I have washed, have I washed ?
씻겟소	ssitkeisso	I shall wash, shall I wash ?
기드리오	kitario	wait ; I wait, do I wait ?
기드렸소	kitaryesso	I have waited, have I waited ?
기드리겟소	kitarikeisso	I shall wait, shall I wait ?
안쓰	ansso	
안즈오	ancheuo	
안젓소	anchyesso	I have sat, have I sat ?
안께소	ankkeisso	I shall sit, shall I sit ?
아오	ao	
알지오	alchio	
알았소	arasso	I have known, have I known ?
알겟소	alkeisso	I shall know, shall I know ?

The "polite" Imperative, first person plural, is formed by substituting *psyeita* for the final *n* of the Past Relative Participle, thus—

하다	한	흡셔다	Let us make
hata	han	hapsyeita	
가다	간	갑셔다	Let us go
kata	kan	kapsyeita	
보다	본	봄셔다	Let us see
pota	pon	popsyeta	
먹다	먹은	먹읍셔다	Let us eat
mekta	mekeun	mekeupsyeita	

안따
antta

안즌
ancheun

안즈세다
ancheupsyeita

Let us sit

씻다
ssitta

씻손
ssissan

씻습세다
ssissapsyeita

Let us wash

A very common and more markedly courteous form of the Polite Conjugation is that which ends in *sio* in the Present Indicative. This is formed from the Past Relative Participle by substituting the termination *sio* for the final *n*, and may be used affirmatively, interrogatively, or imperatively in speaking of or to ones superiors in rank. Where used as an Imperative, the force of *sio* corresponds exactly to our English word "please":—

한다
hata

한
han

하시오
hasio

Please make, do you
make? He makes, etc.

보다
pota

본
pon

보시오
posio

Please see, do you see?
He sees, etc.

주다
chouta

준
choun

주시오
chousio

Please give, do you give?
He gives, etc.

안따
antta

안즌
ancheun

안즈시오
ancheusio

Please sit, do you sit?
He sits, etc.

This form of the Polite Conjugation extends through nearly all moods and tenses. Thus we find *posesso*, *posikeisso*, *posimyen*, *posin*, etc., for *poasso*, *pokeisso*, *pomyen*, *pon*, etc.

Another "polite" form of the present Indicative is that which ends in *chio*, this termination being substituted for the final *ta* of the present tense in the "ordinary" Conjugation. When used with the first or third person it has an affirmative, with the second person always an interrogative, sense:—

한다
hata

하지오
hachio

I make, he makes, we make,
they make, do you make?

가다
kata

가지오
kachio

I go, he goes, we go, they
go, do you go?

오다 [ota]	오지 오 ochio	I come, he comes, we come, they come, do you come?
낫다 nott'a	낫치 오 notch'io	I release, he releases, we release, they release, do you release?

N.B.—The termination is aspirated thus—*ch'io*, in the case of verbs ending in aspirated *t'a* in the present tense of the Ordinary Conjugation.

Inferiors, addressing their superiors and wishing to be exceedingly polite, use the conjugation ending in *pnaita*, *opnaita*, *sapnaita*, *saopnaita*, for the first or third person singular or plural. This is read *mnaita*, etc., according to the requirements of Corean euphony, and is formed—

either (1) by substituting *pnaita* for the final *n* of the
Past Relative Participle:—

하다 hata	흔 han	흔니다 hamnaita	I make, he makes, we make, they make.
가다 kata	간 kan	갑니다 kamnaita	I go, he goes, we go, they go.
먹다 mekta	먹은 mckeun	먹읍니다 mekeumnaita	I eat, etc.
잡다 chapta	잡은 chapeun	잡읍니다 chapeumnaita	I seize, etc.
안따 antta	안흔 ancheun	안읍니다 ancheumnaita	I sit, etc.

or (2) by substituting *opnaita* for the final *ta* of the Present Indicative where the termination is immediately preceded by a vowel:—

하다 hata	하옵니다 haomnaita	I make, etc.
가다 kata	가옵니다 kaomnaita	I go, etc.

or (3) by substituting *sapnaita* or *saopnaita* for the final *ta* of the Present Indicative where a consonant, *k*, *l*, *m*, *n*, *p* or *t* closes the syllable immediately preceding the termination:—

먹다 mekta	먹습니다 meksamnaita	먹소옵니다 meksaomnaita	I eat, we eat, he eats, they eat.
일타 ilt'a	일습니다 ilsamnaita	일소옵니다 ilsa omnaita	I lose, we lose, he loses, they lose.
담다 tanuta	담습니다 tamsamnaita	담소옵니다 tamisaomnaita	I fill, we fill, he fills, they fill.
안다 anta	안습니다 ansamnaita	안소옵니다 ansaomnaita	I embrace, we embrace he embraces, etc.
잡다 chapta	잡습니다 chapsamnaita	잡소옵니다 chapsaomnaita	I seize, we seize, he seizes, they seize.
싣다 sitta	싣습니다 sissamna.ta	싣소옵니다 sissaomnaita	I load, we load, he loads, they load.

Similarly *sapnaita* and *saopnaita* are substituted for the final *ta* of the Indicative Past and Future tenses of the Ordinary Conjugation. Thus—

흐엿다 hayetta	흐엿습니다 hayessamnaita	흐엿소옵니다 hayessaomnaita	I made, etc.
흐겟다 hakeitta	흐겟습니다 hakeissamnaita	흐겟소옵니다 hakeissaomnaita	I shall make, etc.
먹었다 meketta	먹었습니다 mekessamnaita	먹었소옵니다 mekessaomnaita	I ate, etc.
먹겠다 mekkeitta	먹겟습니다 mekkeissamnaita	먹겟소옵니다 mekkeissaomnaita	I shall eat, etc.
왔다 oatta	왔습니다 oassamnaita	왔소옵니다 oassaomnaita	I came, etc.
오겟다 okeitta	오겟습니다 okeissamnaita	오겟소옵니다 okeissaomnaita	I shall come, etc.

SECTION 3.—INTERROGATIVE CONJUGATION.

In addition to the Interrogative of the Polite Conjugation ending in *o* and *so*, which is used between equals in social and official rank, or towards superiors, in ordinary conversation, the Corean verb possesses a separate conjugation for addressing questions to inferiors, which is formed by substituting *nanya* or *tenya* for the final *ta* of the present, past and future tenses of the Ordinary Conjugation. The suffix *nanya* may be considered the regular interrogative available generally; whereas the form in *tenya* is specially employed where the enquiry is made regarding action not immediately under the eye of the speaker. Further, *ha-tenya*, for example, has not a Present tense meaning but is properly an Imperfect; *hananya*, being the interrogative for time strictly present. Again, *hayettanya* refers to a past even further remote than the form *hayennanya*. In *hakeittanya*, the Future, the enquiry contains an appeal for the opinion of the person addressed, and that particularly where the enquiry is made with reference to a third party not present to the speakers; *hakeinnanya* on the other hand refers to the future merely. Such at least are the leading principles governing the application and use of the two interrogative suffixes.

흐느њ	hananya	do I make? dost thou make? etc.
흐엿느њ	hayennanya	have I made? etc.
흐겟느њ	hakeinnanya	will I make? etc.
흐더њ	hatenya	was I making? etc.
흐엿더њ	hayettenya	did I make? etc.
흐겟더њ	hakeittenya	shall I make? etc.
가느њ	kananya	do I go? dost thou go? does he go? etc.
갓느њ	kannanya	have I gone? etc.
가겟느њ	kakeinnanya	will I go? etc.
가더њ	katenya	was I going? etc.
갓더њ	kattenya	did I go? etc.
가겟더њ	kakeittenya	shall I go? etc.

오 누 냐	onanya	do I come? etc.
왓 누 냐	oannanya	have I come? etc.
오 겟 누 냐	okeinnanya	will I come? etc.
오 더 냐	otenyा	was I coming? etc.
왓 더 냐	oattenya	did I come?
오 겟 더 냐	okeittenya	shall I come? etc.
잇 누 냐	innanya	have I? (or am I?) etc.
잇 섯 누 냐	issennanya	have I had? etc.
잇 겟 누 냐	itkeinnanya	will I have? etc.
잇 더 냐	ittenya	was I having? etc.
잇 섯 더 냐	issettenya	did I have? etc.
잇 겟 더 냐	itkeittenya	shall I have? etc.
업 누 냐	emnanya	have I not? etc. (or am I not? etc).
업 섯 누 냐	epsennanya	have I not had? etc.
업 겟 누 냐	epkeinnanya	will I not have? etc.
업 더 냐	eptenyा	was I not having? etc.
업 섯 더 냐	epsettenya	did I not have? etc.
업 겟 더 냐	epkeittenya	shall I not have? etc.
아 누 냐	ananya	know I? etc.
알 앗 누 냐	arannanya	have I known? etc.
알 겟 누 냐	alkeinnanya	will I know? etc.
알 더 냐	altenya	was I knowing? etc.
알 앗 더 냐	arattenya	knew I? etc.
알 겟 더 냐	alkeittenya	shall I know? etc.

모로 누 냐	moronanya	know I not? etc.
몰낫 누 냐	mollannanya	have I not known? etc.
모로겟 누 냐	morokeinnanya	will I not know? etc.
모로더 냐	morotenya	was I not knowing? etc.
몰낫더 냐	mollattenya	knew I not? etc.
모로겟더 냐	morokeittenya	shall I not know? etc.
보 누 냐	ponanya	do I see? etc.
보았 누 냐	poannanya	have I seen? etc.
보겟 누 냐	pokeinnanya	will I see? etc.
보더 냐	potenya	was I seeing? etc.
보았더 냐	poattenya	did I see? etc.
보겟더 냐	pokeittenya	shall I see? etc.

SECTION 4.—CONJUNCTION CONJUGATION.

Under this conjugation are included the various agglutinations and suffixes, which are employed to express condition, time, reason, conjunctions—copulative and disjunctive—and even punctuation. But inasmuch as the presentation of a complete paradigm of these varying modifications with all their niceties of distinction would necessitate a volume to itself and only encumber and perplex the student, it has been considered advisable to give here only the more important modifications—such at least as occur most frequently in current colloquial. These embody the leading principles governing this verb inflexion and will enable the student to work out, as he becomes more and more familiarized with the language, the system of word-building and agglutination peculiar to Corean. Many of the particles used in connecting sentences—subordinate and co-ordinate—are meaningless in themselves but are required for euphony, either replacing our English conjunctions or merely indicating the punctuation. It may be well said indeed that a mastery of the Corean verb implies a full knowledge of the Corean language.

1.—CONDITIONAL SUFFIXES.

The suffixes **면 myen** and **거 든 keteun** express condition with a force corresponding to our word "if" in connecting a subordinate clause with the principal clause of a sentence. *Myen*, with or without the conjugation **만 일 manil**, can be used generally, but where the idea of uncertainty or of time is connoted and especially where the principal and subordinate clauses contain different subjects to their respective predicates, *keteun* is the suffix employed.

The present tense is formed by substituting *myen* for the final *l* of the Future Relative Participle, thus—

하다 hata, I make	할 hal (<i>Fut. Part.</i>)	하면 hamyen, if I make.
보다 pota, I see	볼 pol (<i>Fut. Part.</i>)	보면 pomyen, if I see.
먹다 mekta, I eat	먹을 mekeul (<i>Fut. Part.</i>)	먹으면 mekeumyen, if I eat.

The other tenses are formed from the Ordinary Conjugation by substituting *simyen*, *keteun* and *temyen* for the ordinary terminations of the present, past, future, imperfect and pluperfect tenses.

Present	하면 hamyen	거 든 haketeun	If I make, if thou makest, if he make, if we make, etc.
"	할 hal		
Past	했으면 hayessimyen	였거 든 hayetketeun	If I made, etc.
"	했었거 든 hayetketketeun		
Future	겠으면 hakeissimyen	겠거 든 hakeitketeun	If I shall make, etc.
"	겠었거 든 hakeitketketeun		
Imperfect	하였으면 hatemyen		If I was making, etc.
Pluperfect	하였더면 hayettemyen		If I had made, etc.

Present	오면	omyen	If I came, etc.
"	오거든	oketeun	
Past	왔시면	oassimyen	If I come, etc.
"	왔거든	oatketeun	
Future	오겟시면	okeissimyen	If I shall come, etc.
"	오겟거든	okeitketeun	
Imperfect	오더면	otemyen	If I was coming, etc.
Pluperfect	왔더면	oattemyen	If I had come, etc.
Present	먹으면	mekeumyen	If I eat, etc.
"	먹거든	mekketeun	
Past	먹었시였	mekessimyen	If I ate, etc.
"	먹었거든	meketketeun	
Future	먹겟시면	mekkeissimyen	If I shall eat, etc
"	먹겟거든	mekkeitketeun	
Imperfect	먹더면	mektemyen	If I was eating, etc.
Pluperfect	먹었더면	mekettymen	If I had eaten, etc.
Present	보면	pomyen	If I see, etc.
"	보거든	poketeun	
Past	보았시면	poassimyen	If I saw, etc.
"	보았거든	poatketeun	
Future	보겟시면	pokeissimyen	If I shall see, etc.
"	보겟거든	pokeitketeun	
Imperfect	보더면	potemyen	If I was seeing, etc.
Pluperfect	보았더면	poattemyen	If I had seen, etc.

EXERCISE XXII.

1. 일 잘 흠면 상급 주겠다
 il chal hamyen syangkeup choukeitta
 work well if you make gratuity I will give
 If you do the work well I will give you a gratuity.
2. 보행군 오거든 내게 즉시 말 흠여라
 pohaing koun oketeun naikei cheuksi mal hayera
 courier if come to me instantly speech make
 Let me know at once when the courier comes.
3. 담 문허졌시면 다시 쌔라
 tam mounhechyeessimyen tasi ssara
 wall if fell into ruins again build
 Build up the wall again if it has fallen down.
4. 너는 그 약 먹겠시면 도켓다
 nenan ken yak mekkeissimyen chyok'eitta
 as for you that medicine if you will eat it will be good
 You will do right to take that medicine.
5. 이 책 보겟거든 가져 가거라
 i ch'aik poeiketketeun kachye-kakera
 this book if you will see taken-go
 Should you see this book you can take it away.
6. 내가 그 길노 오더면 맛낫겟소
 naika keu killo otemyen mammatkeisso *
 I that by road if was coming would have met
 If I came by that road I would have met him.
7. 그 사를을 보았더면 돈 주엇겟소
 keu sarameul poattemyen ton chouetkeisso *
 that man if I had seen money would have given
 If I had seen the man I would have given him the money.

* Future Perfect tense. The construction and meaning of this tense form are explained in a separate section on a subsequent page.

II.—CAUSAL SUFFIXES.

As, since, because, etc. are rendered by the suffixes **니 ni**, **니까 nikka**,

니깐드로 nikkanteuro. The suffix *ni* has two distinct uses: (1) First, it is used as a purely causal conjunction, connecting the parts of a sentence which stand to one another in the relation of cause and effect. Under such conditions it is restricted to the regular tenses, present, past and future. The two enclitic particles *kka* and *kkanteuro* are frequently found added to *ni* both for purposes of euphony and especially for the purpose of emphasizing its causal force, when connecting the subordinate with the principal part of a sentence. At the same time *ni* and its enclitics also appear in phrases where their meaning and application may best be indicated by punctuation marks in English and where the relation of cause and effect between different parts of the sentence can be clearly understood without being particularized by any conjunction.

글	잘	하니	과거	호겟소
keul	chal	hani	koake	hakeisso
letters	well	as he makes	examination	will make
As he is a good scholar, he will get his degree.				

어제	가서	오늘	오니	분주	오후
echyei	kasye	onal	oni	pounchyou	hao
yesterday	having gone	today	as I come	I am busy	
Gone yesterday, here today; I am busy.					

날이	차니까	못	가오
nari	ch'anikka	mot	kao
day	as is cold	not	go
I cannot go, it is chilly.			

목수	온니까	일	되겠다
moksyou	onikka	il	toikeitta
carpenter	as is coming	work	will become
As the carpenter is coming, the work will be done.			

바람	부니깐드로	실과	떠리겟소
param	pounikkanteuro	silkoa	tterechedyesso
wind	as is blowing	fruit	has fallen
The fruit fell down with the wind.			

(2) The suffix *ni*, as found in the agglutination *teni*, has a purely disjunctive force. It indicates a break in the sequence of the ideas of the speaker—something unexpected, as it were—which can be best rendered by means of an *adversative* conjunction such as *but*. The agglutination *teni* occurs in the Imperfect, the Pluperfect and the Past Intentional (*was about to do*) tenses.

전에 **장사** **호더니** **시방** **농사** **홍오**
 chyenei chyangsa hateni sipang nongsa hao
 before trade he was making now he farms
 He was once a merchant but now he is a farmer.

오늘 **오겟더니** **일이** **잇서서** **못** **왓소**
 onal okeitteni iri issesye mot oasso
 today I was about to come work having been not I come
 I was coming today but was detained on business.

하니	hani	I make, so ... etc.
하였시니	hayessini	I have made, so ... etc.
할것시니	hakeissini	I will make, so ... etc.
하였다니	hateni	I was making, but ... etc.
하였다니	hayetteni	I had made, but ... etc.
할것다니	hakeitteni	I was about to make, but ... etc.
온니	oni	I come, so ... etc.
왔시니	oassini	I come, so ... etc.
오겟시니	okeissini	I will come, so ... etc.
오더니	oteni	I was coming, but ... etc.
왔더니	oatteni	I had come, but ... etc.
오겟더니	okeitteni	I was about to come, but ... etc.
가니	kani	I go, so ... etc.
갔시니	kassini	I went, so ... etc.
가겟시니	kakeissini	I will go, so ... etc.
가더니	kateni	I was going, but ... etc.
갔더니	katteni	I had gone, but ... etc.
가겟더니	kakeitteni	I was about to go, but ... etc.

주니	chouni	I give, so ... etc.
주었시니	chouessini	I give, so ... etc.
주겠시니	choukeissini	I will give, so ... etc.
주더니	chouteni	I was giving, but ... etc.
주었더니	chouetteni	I had given, but ... etc.
주겠더니	choukeitteni	I was about to give, but ... etc.

EXERCISE XXIII.

1. 손님 흥나 오니 음식 예비호여라
 sonnim hana o-ni eumsik yeipihayera
 guest one comes-as food prepare
 There is a guest coming so get dinner ready.

2. 틱은 장사 잘 흥나 부자 되겟소
 taikeun chyangsa chal ha-ni pouchya toikeisso
 as for you sir trade well makes-as rich will become
 You are an able merchant, sir, and so will be rich.

3. 포교가 도적을 잡았시니 상급 뱃겟소
 p'okyoka tochekeul chapassini syangkeup patkeisso
 police thief has-taken-as gratuity will receive
 As the police have caught the thief they will be rewarded.

4. 포교가 도적을 잡아서 상급 뱃았소
 p'okyoka tochekeul chapasye syangkeup patasso
 police thief having caught gratuity rewarded
 The police having caught the thief got the reward.

5. 어제는 술갑 주더니 오늘은 삽 만 주오
 echeinan syoulkap chouteni onareun sak man chouo
 as for yesterday reward was giving as for today wages only give
 Yesterday he gave a gratuity but today he gives only wages.

6. 그 사 لم 이리 오더니 어디로 갓는지 몰나
 keu saram iri oteni etairo kannanchi molla
 that man here was coming where to go I know not
 He was coming here but I can't tell where he has gone.

EXERCISE XXIII (*continued*).

7. 짐 다 가져 왔더니 도로 다 가져 갔소
 chim ta kachye-oatteni toro ta kaçhye-kasso
 load all taken-came back all taken-gone

He brought all the baggage but he took it all away again.

8. 물에 빠져 죽겠더니 엇던사람이 건졌소
 mourei ppachye choukkitteni ettensarami kenchyesso
 in water fallen he was about to die some-body saved

He fell into the water but somebody saved him from drowning.

III.—ADVERSATIVE SUFFIXES.

The suffix **마는** *manan* is the regular adversative conjunction corresponding to the English *but*, *yet*, etc., and is added as an agglutinative particle to the regular tenses, present, past and future, of the Ordinary Conjugation without any modification or euphonic change. The conjugation ending in *chi*, formed by the substitution of *chi* for the final *ta* of the Ordinary Conjugation, is very commonly used where respect or courtesy is intended towards superiors or equals; and to this *chi* the suffix *manan* is regularly added, to express a disjunctive break in the sentence. At the same time this form of the conjugation in *chi* is likewise used to convey the idea of uncertainty or doubt together with a sense of deliberation on the part of the speaker. The forms *hata-manan*, etc. (*i. e.* the conjugation in *ta*), are properly confined to addressing one's inferiors in rank. These conjugations are regular and simple, and present no difficulty to the student as regards either their acquisition or explanation.

In using *manan* as an adversative suffix to any verb, Corean syntax frequently requires that the verbal noun of this same verb—in the opposite case—shall immediately precede the verb with the adversative suffix, thereby emphasizing and helping out the meaning. At times a certain restrictive sense is conveyed by this construction corresponding more or less to the English phrases "of course," "somewhat," "I allow," etc. This idiom constantly occurs in Corean colloquial, with various other suffixes such as *to*, *tai*, *kenia*, etc., attached to the predicate, and forms one of the principal uses for which the verbal noun (in the opposite case) appears in the Corean language.

Further, *manan* is employed as a disjunctive agglutination, with the verb in the Polite Conjugation, being merely added as a suffix to its endings in *o*.

흐다마는	hata-manan	I make, but ... etc.
흐지마는	hachi-manan	
흐엿다마는	hayetta-manan	I made, but ... etc.
흐엿지마는	hayetchi-manan	
흐겟다마는	hakeitta-manan	I shall make, but ... etc.
흐겟지마는	hakeitchi-manan	
온다마는	onta-manan	I come, but ... etc.
오지마는	ochi-manan	
왓다마는	oatta-manan	I came, but ... etc.
왓지마는	oatchi-manan	
오겟다마는	okeitta-manan	I will come, but ... etc.
오겟지마는	okeitchi-manan	
본다마는	ponta-manan	I see, but ... etc.
보지마는	pochi-manan	
보았다마는	poatta-manan	I saw, but ... etc.
보았지마는	poatchi-manan	
보겟다마는	pokeitta-manan	I shall see, but ... etc.
보겟지마는	pokeitchi-manan	
먹는다마는	meknanta-manan	I eat, but ... etc.
먹지마는	mekchi-manan	
먹엇다마는	meketta-manan	I ate, but ... etc.
먹었지마는	meketchi-manan	
먹겟다마는	mekkeitta-manan	I shall eat, but ... etc.
먹겠지마는	mekkeitchi-manan	

EXERCISE XXIV.

1. 어제 왔지 마는 턱을 못 보았소
 echei oatchi-manan taikeul mot poasso
 yesterday I came-but (you) sir not saw
 I came yesterday but I did not see you.
2. 오늘 간다 마는 비가 올 뜻 흐다
 onal kanta-manan pika ol-teut hata
 today I go-but rain coming-likely makes
 I am going today but it looks like rain.
3. 이 돈 주겠다 마는 후에 엊더케 갑겠느냐
 i ton choukeitta-manan houei ettek'ei kapkeinnanya
 this money I will give-but after how will repay
 I will give you this money but how will you repay me.
4. 약 만히 먹었지 마는 흐험이 업소
 yak manhi meketchi-manan hyohemi epso
 medicine many I have eaten-but advantage is not
 I have taken ever so much medicine but am no better.
5. 알기 는 안다 마는 풀기는 어렵다
 alki-nan anta-manan p'oulkinan eryepta
 knowing-as-for I know-but explanation-as-for it is difficult
 I understand the meaning but it is difficult to explain.
6. 가기는 가겟지 마는 언제 갈년지 모로겟다
 kaki-nan kakeitchi-manan enchei kal-henchi morokeitta
 going-as for I will go-but when to be about to go I will not know
 Of course I will go but I cannot tell when I will go.
7. 낫기는 낫다마는 아죠 낫지 못 흐다
 natki-nan natta-manan acho natchi mot hata
 recovery-as for I recover-but entirely to recover not I make
 I am somewhat better in health but I cannot recover entirely.
8. 그 칼 쓰기는 쓴다마는 잘 안 들다
 keu k'al sseuki-nan sseunta-manan chal an teulta
 that knife using-as for I use-but well not enter
 I can use the knife of course but it is not at all sharp.

IV.—CONCESSIVE SUFFIXES.

Though, although, etc. are rendered by the suffixes **나 na**, **되 tai**,
도 to, 거니와 kenioa and **지라도 chirato**.

With *na* and *tai* the present tense is formed by substituting these suffixes for *l* final of the future relative participle. The past and future tenses are formed by substituting *si*, as a euphonic connecting participle, for *ta* final of these tenses in the Ordinary Conjugation and then adding *na* or *tai* as the case may be.

In the case of *to*, the present tense, is invariably formed by adding the concessive suffix to the first form of the verbal participle, *i. e.* the form without the euphonic ending in *sye*. For the past and future tenses, *se* is substituted for *ta* final of these tenses in the Ordinary Conjugation and then *to* is appended as the conjunctional agglutination.

With *kenioa*, the present and past tenses are formed by substituting the suffix for the final *tu* of the Ordinary Conjugation. But for the future tense an entirely new form is constructed. The final *l* of the future relative participle is modified into *rye* (*nye* where the verbal stem is distinguished by *l*) signifying "about to," "intending to," etc., while *kenioa* is likewise modified and becomes *nioa*, so that we get the termination *ryenioa* or *nyenioa*:

The suffixes *na*, *tai* and *to* are at times practically interchangeable in meaning and use; but while *tai* and *to* are strong concessive conjunctions equivalent to *though*, *although*, etc., *na* is frequently found to fairly represent our English "*whether*" and that especially with such verbs as "*to tell*," "*to know*," and "*to see*," etc. *Kenioa* is concessive as regards the subordinate clause, being equivalent to "*admitting that*," "*allowing that*," "*even though*," etc., but in introducing the principal clause it marks a break in the sequence of ideas corresponding to *yet*, *still*, or *but*, etc., the principal clause being generally in the interrogative or imperative mood. *Kenioa* may well be translated "*notwithstanding*".

With *tai*, *to*, and *kenioa*, the verbal substantive in the opposite case is constantly found associated, preceding the verb to which these suffixes are attached. It is an idiomatic construction peculiar to the Corean language but extremely useful in helping out the meaning of the sentence, emphasizing and modifying the action of the predicate. Thus *kakinan kato*, "*as for going though I go*", meaning "*even though I go, of course, or admitting that I go*," etc.

The suffix *chirato* is confined to the future and pluperfect relative participles and followed respectively by the future and future perfect in the principal clause.

하나	하되	하여도	하거나와
hana	hatai	hayeto	hakenioa
		Though I make, etc.	
하였시나	하였시되	하였서도	하였거니와
hayessina	hayessitai	hayesseto	hayetkenioa
		Though I made, etc.	
하게시나	하게시되	하게서도	하게리니와
hakeissina	hakeissitai	hakeisseto	haryenioa
		Though I shall make, etc.	
할지라도		halchirato	Though I may make, etc.
하였실지라도		Layessilchirato	Though I had made, etc.

가나	가되	가도	가거나와
kana	katai	kato	kakenioa
		Though I go, etc.	
갓시나	갓시되	갓서도	갓거니와
kassina	kassitai	kasseto	katkenioa
		Though I went, etc.	
가겟시나	가겟시되	가겟서도	가려니와
kakeissina	kakeissitai	kakeisseto	karyenioa
		Though I shall go etc.	
갈지라도		kal chirato	Though I may go etc.
갓실지라도		kassil chirato	Though I had gone, etc.

먹으나	먹으되	먹어도	먹거니와
mekeuna	mekeutai	meketo	mekkenioa
		Though I eat, etc.	
먹었시나	먹었시되	먹었서도	먹었거니와
mekessina	mekessitai	mekesseto	meketkenioa
		Though I ate, etc.	
먹겟시나	먹겟시되	먹겟서도	먹으려니와
mekkeissina	mekkeissitai	mekkeisseto	mekeuryenioa
		Though I shall eat, etc.	
먹을지라도		mekeulchirato	Though I may eat, etc.
먹었실지라도		mekessilchirato	Though I had eaten, etc.

잡으나 chapeuna	잡으되 chapeutai	잡아도 chapato Though I take, etc.	잡거니와 chapkenioa
잡았시나 chapassina	잡았시되 chapassitai	잡았서도 chapasseto Though I took, etc.	잡았거니와 chapatkenioa
잡겟시나 chapkeissina	잡겟시되 chapkeissitai	잡겟서도 chapkeisseto Though I shall take, etc.	잡으려니와 chapeuryenioa
잡을지라도 chapassilchirato	chapeulchirato	Though I may take, etc.	
잡았실지라도 chapassilchirato	chapseulchirato	Though I had taken, etc.	

엇으나 eteuna	엇으되 eteutai	엇어도 eteto Though I get, etc.	엇거니와 etkenioa
엇었시나 etessina	엇었시되 etessitai	엇었서도 ettesetto Though I got, etc.	엇었거니와 etetkenioa
엇겟시나 etkeissina	엇겟시되 etkeissitai	엇겟서도 etkeisseto Though I shall get, etc.	엇으려니와 eteuryenioa
엇을지라도 etessilchirato	etculchirato	Though I may get, etc.	
엇었실지라도 etessilchirato	etassilchirato	Though I had got, etc.	

사나 sana	사되 satai	살아도 sarato Though I live, etc.	살거니와 salkenioa
살았시나 sarassina	살았시되 sarassitai	살았서도 sarasseto Though I lived, etc.	살았거니와 saratkenioa
살겟시나 salkeissina	살겟시되 salkeissitai	살겟서도 salkeisseto Though I shall live, etc.	살녀니와 sallyenioa
살지라도 salchirato	salchirato	Though I may live, etc.	
살았실지라도 sarassilchirato	sarassilchirato	Though I had lived, etc.	

EXERCISE XXV.

1. 장수는 부즈런이 흐나 리가 업소
 chyangsanan pouchareni hana rika epso
 as for trade diligently though I make profit . is not
 Though I attend well to business, I never make any profit.
2. 오늘 일죽이 왓서도 쓸터 업소
 onal ilcheuki oasseto sseul-tai epso
 today early though you came about-to-use-place is not
 Though you came early today, it is useless.
3. 말 그레케 흐기는 흐여도 흔이 아니 쓰오
 mal keurek'ei hakinan hayeto heuni ani sseuo
 speech thus as for saying though I say commonly not use
 Though such an expression may be used, it is not common.
4. 약 여러 가지 먹었시나 흐힘 못 보았소
 yak yeré kachi mekessina hyohem mot poasso
 medicine several kinds though he ate advantage not has seen
 Though he has tried all kinds of medicine, he is no better.
5. 도적을 잡을지라도 물건은 찾기 어렵다
 tochekeul chapeulcibirato moulkeneun ch'atki eryepta
 thief though you may take as for articles finding is difficult
 Even though you catch the thief, it will be difficult to find the booty.
6. 어제 왓실지라도 턱을 못 맛낫겟소
 echei oassilchirato taikul mot mannatkeisso
 yesterday though I had come you (sir) not I would have met
 Though I had come yesterday I would not have met you.
7. 거기 가기는 가려니와 미우 조심 흐여라
 kekeui kakinan karyenioa maiou chosim hayera
 there as for going though will go very careful make
 Though you may go there of course, still be very careful.
8. 나는 집에 가거니와 너는 어듸 가겟느냐
 nanan chipei kakenioa nenan etai kakeinnanya
 as for me to home though go as for you where will go ?
 Though I go home, where are you going to ?

V.—DELIBERATIVE AND ALTERNATIVE SUFFIXES.

Whether, or, etc. are rendered by the suffixes **나 na**, **거나 kena**,

는가 nanka, **는지 nanchi**, **던지 tenchi**, **지 chi**, and **던지 nenchi**.

(a) *Na* and *kena*. The suffix *na*, in addition to its use as a concessive conjunction (*though*), has an allied meaning (*whether*), when employed to mark alternatives, especially where the verb is repeated or otherwise placed in opposition. Under these conditions the original force of *na* as a concessive conjunction (*though*) can still be evolved; but the use of the alternatives *whether* ... and *whether ... or*, more correctly conveys the sense of the Corean idiom in this connection. This conjugation is simply formed by the substitution of *na* for the final *ta* of the Present, Past and Future tenses of the Ordinary Conjugation.

From the Future Relative Participle (ending in *sal*, *eul*, etc.) of certain verbs, yet another "alternative" tense, ending in *na* is derived, by the substitution of *na* for the final *l* of the participle. This appears constantly in the language, being well suited to the emphonic requirements of Corean speech. It is restricted to the present tense and, as a strong alternative, has the same force as the termination in *kena*.

This form in *kena* appears only in the Present and Past tenses. It has a strong "alternative" sense (*whether ... or*), and is much used by Coreans in ordinary conversation. Where however the idea of future action is understood, recourse is had to the gerundive ending in *rye*, etc., the verb *hata* being utilized as an auxiliary and becoming *hakena* for the Future simple and *hayetkena* for Future Perfect. Thus *kal*, the Future Relative Participle of *kanta*, I go), becomes *karye*, (about to go or intending to go); and we thus get *karye-hakena* (though I intend to go—though I will go, etc).

하나	hana	하거나	hakena	Whether I do, etc.
하였나	hayenna	하였거나	hayetkena	,, I did, etc.
하게겠나	hakeinna			,, I will do, etc.
온나	ona	오거나	okena	Whether I come, etc.
왔나	oanna	왔거나	oatkena	,, I came, etc.
오겠나	okeinna			,, I will come, etc.
가나	kana	가거나	kakena	Whether I go, etc.
갔나	kajina	갔거나	katkena	,, I went, etc.
가겠나	kakeinna			,, I shall go, etc.

있나	inna	잇스나	issana	Whether I am, etc.
		잇거나	itkena	
잇섯나	issenna	잇섯거나	issetkena	I was, etc. I shall be, etc.
잇겟나	itkeinna			
업나	emna	업스나	epsana	Whether I am not, etc.
		업거나	epkena	
업섯나	epsenna	업섯거나	epsetkena	I was not, etc. I shall not be etc.
업겟나	epkeinna			
잡나	chamna	잡으나	chapeuna	Whether I take, etc.
		잡거나	chapkena	
잡았나	chapanna	잡았거나	chapatkena	I took, etc. I shall take, etc.
잡겟나	chapkeinna			
먹나	mekna	먹으나	mekeuna	Whether I eat, etc.
		먹거나	mekkena	
먹었나	mekenna	먹었거나	meketkena	I ate, etc. I shall eat, etc.
먹겟나	mekkeinna			

EXERCISE XXVI.

1. **돈** **잇스나** **업스나** **걱정** **업소**
ton issana epsana kekchyeng epso
money whether is whether is not anxiety is not
I don't care whether there is any money or not.

2. **자나** **찌나** **니즐** **수** **업소**
chana kkaina nicheul sou epso
whether I sleep whether I wake forgetting means are not
Sleeping or waking I will never forget (this).

EXERCISE XXVI (*continued*).

3. 오나 가나 일 반 이오
 ona kana il pan io
 whether he comes whether he goes one sort is
 It is all the same whether he comes or goes.

4. 크나 져으나 갑슨 맛치 흔가지
 k'euna chyekeuna kapseun match'i hankachi
 whether large whether small as for price much the same
 Large or small, the price is much the same.

5. 왓나 아니 왓나 가 무리보아라
 oanna ani oanna ka muire-poara
 whether he has come not whether he has come having gone enquire-see
 Go and ascertain whether he has come or not.

6. 빠 언제 떠나겠나 가 알고 오너라
 paa enchei ttenakeinna ka al-ko onera
 ship when will depart go know-and come
 Go and find out when the ship will sail.

7 그 일 니일 다 되겠나 못 되겠나
 keu il nai-il ta toikeinna mot toikeinna
 that work tomorrow all will become not will become
 Will that work be finished tomorrow or not.

8. 흐거나 말거나 생각 티로 흐오
 hakena malkena saingkak tairo hao
 whether you do whether you don't thought according to make
 Please yourself whether you do this or not.

9. 죽거나 살거나 내여ぱり 두어라
 choukkenna salken naiye parye touera put
 whether he dies whether he lives having thrown away leave him alone to live or die.

(b) *Nanka, nanchi, tenchi, chi* and *nENCHI*. These five suffixes are also employed to express *whether* and *whether ... or*, but under distinct conditions. *Nanka* is confined to verbs of "enquiry" etc, either expressed or understood, and in the latter case it has the force of an interrogative, indicating doubt, hesitation or deliberation on the part of the speaker. The various suffixes ending in *chi* appear chiefly in connection with the verb *moronta* (I know not). But the ending in *nanchi* can also be utilized as an interrogative of doubt or hesitation in informal conversation with equals or inferiors. *Tenchi*, in addition to its use in connection with verbs, appears frequently as a suffix joined to nouns placed in opposition to one another. It is connected with the noun by the unipersonal verb *ilta* (is) and corresponds to our English suffix *ever*, but with the additional sense of *whether ... or*. *Chi* and *nENCHI* appear only suffixed to the Future Relative Participle in *l*, Corean euphony requiring that the initial *t* of *tenchi* should pass into *n* (*l*) in order to coalesce with the *l* final of this participle form. *SillenchI*, as in *hayessillenchI*, is an ever recurring form in Corean, and is found substituted for *ta* final of the past tense of the Ordinary Conjugation. It has a dubitative meaning at times, equivalent to *whether I would have, etc*, and by some has accordingly been termed a Future Perfect.

With the intricacies and anomalies of Corean colloquial, it is practically impossible to lay down hard rules to explain idiomatic construction; but with the leading principles here enunciated, it is hoped that the student may at least obtain a clue amid the vagaries and perplexities of the language.

호는가	hanankɑ	Whether I make, etc.
호엿는가	hayennanka	„ I made, etc.
호겟는가	hakeinnanka	„ I will make, etc.
호는지	hananchi	Whether I make, etc.
호엿는지	hayennanchi	„ I made, etc.
호던지	hatenchi	Whether I make, etc.
호엿던지	hayettenchi	„ I had made, etc.
흘지	halchi	{ Whether I shall make, etc.
흘년지	hallenchi	
흐엿실년지	hayessillenchI	„ I have made, etc.

잇는가	innanka	Whether I am, etc.
잇섯는가	issennanka	, I were, etc.
잇겟는가	itkeinnanka	, I shall be, etc.
잇는지	innanchi	Whether I am, etc.
잇섯는지	issenmanchi	, I were, etc.
잇던지	ittenchi	Whether I am, etc.
잇섯던지	issettenchi	, I had been, etc.
잇슬지	issalchi	} Whether I shall be, etc.
잇슬년지	issallenchi	
잇섯실년지	issessillenchchi	, I have been, etc.
<hr/>		
오는가	onanka	Whether I come, etc.
왔는가	oannanka	, I came, etc.
오겟는가	okeinnanka	, I shall come, etc.
오는지	onanchi	Whether I come, etc.
왔는지	oannanchi	, I came, etc.
오던지	otenchi	Whether I come, etc.
왔던지	oattenchi	, I had come, etc.
올지	olchi	} Whether I shall come, etc.
올년지	ollenchi	
왓실년지	oassillenchchi	
<hr/>		

되는가	toinanka	Whether I become, etc.
되어였는가	toiyennanka	,, I became, etc
되어겟는가	toikeinnanka	,, I shall become, etc.
되는지	toinanchi	Whether I become, etc.
되어였는지	toiyennanchi	,, I became, etc.
되던지	toitenchi	Whether I become, etc.
되어였던지	toiyettenchi	,, I had become, etc.
될지	toilchi	Whether I shall become, etc.
될년지	toillenchchi	
되어엿실년지	toiyessillenchchi	,, I have become, etc.

갑는가	kapnanka	Whether I pay, etc.
갑핫는가	kaphannanka	,, I paid, etc.
갑겟는가	kapkeinnanka	,, I shall pay, etc.
갑는지	kapnanchi	Whether I pay, etc.
갑핫는지	kaphannanchi	,, I paid, etc.
갑던지	kaptenchi	Whether I pay, etc.
갑핫던지	kaphattenchi	,, I had paid, etc.
갑흘지	kapheulchi	Whether I shall pay, etc.
갑흘년지	kapheullenchi	
갑핫실년지	kaphassillenchchi	,, I have paid, etc.

먹는가	meknanka	Whether I eat, etc.
먹었는가	mekennanka	, I ate, etc.
먹겠는가	mekkeinnanka	, I shall eat, etc.
먹는지	meknanchi	Whether I eat, etc.
먹었는지	mekennanchi	, I ate, etc.
먹던지	mektenchi	Whether I eat, etc.
먹었던지	mekettenchi	, I had eaten, etc.
먹을지	mekeulchi	{ Whether I shall eat, etc.
먹을년지	mekeullenchi	
먹었실년지	mekessillenchchi	, I have eaten, etc.

EXERCISE XXVII.

1. 모군들 일을 희는가 아니 희는가 무려보
 mokoun-teul ireul hananka ani hananka moure-po
 coolie's work whether make not whether make enquire-see
 Ascertain whether the coolies are working or not.

2. 편지 찾는가 지금 가 보아라
 p'yenchi oannanka chikeum ka poara
 letter whether has come now go see
 Go now and see if the letters are come.

3. 배 언제 떠나겠는가 좀 아라 보시오
 pai enchei ttenakeinnanka chom ara posio
 boat when whether will depart little know see please
 Please find out when the boat will leave.

4. 밖 누가 찾는지 개 뜻는다
 patkeui nouka oannanchi kai cheunnanta
 outside who whether came dog barks
 There is somebody outside—the dog is barking.

5. 그 사름 엇던사름인지 너는 아느냐
 keu saram etten-saram-inchi nenan ananya
 that man what-man-soever as for you do you know?
 Do you know who that man is?

EXERCISE XXVIII.

1. 그 사 름 집에 있 는 지 업 는 지 아 누 나
 keu saram chipei innanchi emnanchi ananya
 that man at house whether is whether not is do you know ?
 Do you know whether that man is at home or not ?
2. 이 때 까지 집에 있 는 지 모로겟 소
 i ttae kkachi chipei innanchi morokeisso
 this time until in house whether is I will not know
 I do not know whether he is at home as yet.
3. 보 헝 군 갓 는 지 아 니 갓 는 지 알 수 업 소
 pohaingkoun kannanchi ani kannanchi al sou epso
 courier whether has gone not whether has gone know means are not
 I cannot tell whether the courier has gone or not.
4. 빚 갑 던 지 아 니 갑 던 지 너 는 양 관 마 라
 pit kaptENCHI ani kaptENCHI nenan syangkoan mara
 debt whether pay not whether pay as for you concern avoid
 It is no business of yours whether he pays or not.
5. 죽 엇 던 지 살 앗 던 지 잡 아 오 너 라
 choukettenchi sarattenchi chapa onera
 whether he died whether he lived seize come
 Apprehend him dead or alive.
6. 오 늘 돈 줄 지 아 니 줄 지 아 누 나
 onal ton choulchi ani choulchi ananya
 today money whether will give not whether will give do you know ?
 Do you know whether he will give the money today ?
7. 갈 년 지 안 갈 년 지 아직 차 명 업 소
 kallenchi an kallenchi achik chakchyeung epso
 whether I will go not whether I will go as yet decide not is
 It has not as yet been decided whether I go or not.
8. 다 되 엇 실 년 지 주 셜 히 모로겟 소
 ta toiyessillenchI chasyeihI morokeisso
 all whether has become accurately I will not know
 I cannot exactly tell whether it has been finished or not.

EXERCISE XXIX.

1. **술값 주던지 안 주던지 내 계관치 아니 흐오**
 syoul-kap choutenchi an choutenchi nai kyeikoanchi ani hao
 wine-price whether give not whether give I to concern not make
 I don't care whether he gives a gratuity or not.

2. **만 흐나 적으나 있느티로 쓰겟소**
 manheuna chyekeuna innan-tairo sseukeisso
 whether many whether few being-according to will use
 Whether few or many, use what you have.

3. **기나 자르나 다 가져 오너라**
 kina chareuna ta kachye-onera
 whether long whether short all bring-come
 Bring them all whether long or short.

4. **둥굴거나 모나거나 쓰기는 맛찬가지**
 toungkoulenka monakena sseuki-nan match'ankachi
 whether round whether square as for using much the same
 It will do equally well whether round or square.

5. **검던지 희던지 갑시 혼 가지오**
 kem-tenchi heni-tenchi kapsi han kachio
 black-whether white-whether price one sort is
 Whether black or white the price is the same.

6. **이리 흐나 더리 흐나 일 반 이오**
 iri hana chyeri hana il pan io
 here though make there though make one sort is
 It is all the same whether you do it this way or that way.

7. **벗싸던지 뉙던지 지금은 돈 업서 못사오**
 pis-satENCHI nouktenchi chikeumeun ton epsye mot sao
 whether dear whether cheap now as for money not being not buy
 Whether dear or cheap, I have no money and cannot buy it.

8. **언제 가던지 그 때 부탁호겟소**
 cnchei katenchi keu ttai pout'akhakeisso
 when whether go that time I will appeal
 I will appeal to him whenever he is going.

VI.—RESTRICTIVE CONDITIONAL SUFFIX.

The suffix *ya* occurs in connection with the first form of the Perfect Participle and produces a sense corresponding to *if only, unless, only after ... must, not unless, etc.* i.e. a restrictive conditional in the Present Tense followed by the Future in the principal clause. The Past Tense is formed by substituting *se-ya* for *ta* final in the Ordinary Conjugation; it must be followed by the Future Perfect in the principal clause. The Future is similarly formed by substituting *se-ya* for *ta* final of the Future of the Ordinary Conjugation; but in Corean its place is generally taken by the present in *ya*, which as a Conditional Present naturally implies a contingent future—sufficiently at least to meet the requirements of a Future Tense in Corean.

흐여야	hayeya	If I only make, etc.
흐엿서야	hayesseyea	If I only made, etc.
흐겟서야	hakeisseyea	If I only will make, etc.
잇서야	isseyea	If I only be, etc.
잇셨서야	issesseyea	If I only were, etc.
잇겟서야	itkeisseyea	If I only will be, etc.
와야	oaya	If I only come, etc.
왔서야	oasseyea	If I only came, etc.
오겟서야	okeisseyea	If I only will come, etc.
가야	kaya	If I only go, etc.
갓서야	kasseyea	If I only went, etc.
가겟서야	kakeisseyea	If I only will go, etc.
보아야	poaya	If I only see, etc.
보았서야	poasseyea	If I only saw, etc.
보겟서야	pokeisseyea	If I only will see, etc.

먹어 야	mekeya	If I only eat, etc.
먹었서 야	mekesseyea	If I only ate, etc.
먹겠서 야	mekkeisseyea	If I only will eat, etc.

잡아 야	chapaya	If I only take, etc.
잡았서 야	chapasseuya	If I only took, etc.
잡겠서 야	chapkeisseyea	If I only will take, etc.

주어 야	choueya	If I only give, etc.
주었서 야	chouesseuya	If I only gave, etc.
주겠서 야	choukeisseyea	If I only will give, etc.

EXERCISE XXX.

1. 그 약 먹어야 낫겠소
 keu yak mekeya natkeisso
 that medicine if only eat will recover
 If you only take that medicine, you will recover.

2. 목수가 와야 일이 되겠다
 moksyouka oaya iri toikeitta
 carpenter if only come work will become
 If only the carpenter comes, the work will be finished.

3. 미리 날네 주었서 야 내가 갓겟소
 miri nille-chouesseya naika katkeisso
 beforehand spoken if only have given I would have gone
 If you had only told me beforehand, I would have gone.

4. 물건 찾겠서 야 술값 주겠다
 moulken ch'atkeisseyea syoul-kap choukeitta
 article if only you will find wine-price I will give
 I will give you a reward if you will only find the article.

EXERCISE XXX (*continued*).

5. 턱 이 불 가 불 여 고 잇 서 야 흘 수 밖 고 업 소
 taiki poulkapoul yekeui isseyea hal-sou patkeui epso
 you (sir) necessity here if only be resource beyond is not
 You must be here, sir,—there is no other resource.
6. 거 고 를 그 때 갓 서 야 그 사 름 을 맛 낫 겟 소
 kekeureul keu ttai kasseyea keu sarameul mannatkeisso
 there (acc : case) that time if only had gone that man would have met
 You would have met him had you only gone there then.
7. 편 지 올 년 지 기 드 려 보 아 야 알 겟 소
 p'yenchi ollenchhi kitarye poaya alkeisso
 letter whether will come having waited if only see will know
 If he will only wait and see, he will know if the letter will come.
8. 짐 다 왔 실 년 지 가 보 아 야 알 겟 소
 chum ta oassillenchhi ka poaya alkeisso
 load all whether has come go if only see will know
 If you only go and see, you will know if the baggage has all come.

VII.—TEMPORAL SUFFIXES

The two suffixes **다가** *taka* and **면서** *myensye* express time, *when* or *while*,—but with this difference, that the former implies interrupted or unexpected action, and the latter simultaneous action, more or less continuous between the predicates of the different clauses of the sentence. *Taka* is united with the Present and Past Tenses by substitution for *ta* final of the Ordinary Conjugation ; *myensye* is united with the Present Tense only. For the Future with *tuka* or *myensye*, the gerundive in *rye* or *rya* (derived from the Future Relative Participle) is employed, especially in conjunction with the auxiliary verb *hata* (I do), thus producing the terminations *rye-hataka* and *rye-hamyensye*,—often contracted into *rya-taka* and *rya-myensye*,—where *hataka* and *hamyensye* are strictly Present Tenses regularly formed from *hata*, and attached to the gerundive of the verb to be conjugated.

As regards the meaning of these two agglutinations *taka* and *myensye*, Coreans use them very loosely and irregularly in ordinary colloquial—apparently more for euphony than as a definite grammatical construction expressive of time. Accordingly *but* will frequently be found to give a correct rendering of *taka*, thereby implying interrupted or unexpected action, while *and* will give the nearest approach to *mysensye* in conveying the idea of simultaneous action. The English participle, as a general rule, gives an exact rendering of these agglutinative forms especially as regards time or tense, which depends on the time or tense of the predicate of the principal clause.

Other temporal suffixes are composed of the locative case of such words as **여번적** etc. suffixed to the Future Relative Participle of the verb, as described on a subsequent page.

흐다가	hataka	When I make, etc.
흐엿다가	hayettaka	, , made, etc.
흐려다가	haryetaka	, , intend to make, etc.
잇다가	ittaka	When I have, etc.
잇섰다가	issettaka	, , had, etc.
잇스려다가	issaryetaka	, , intend to have, etc.
오다가	otaka	When I come, etc.
왔다가	oattaka	, , came, etc.
오려다가	oryetaka	, , intend to come, etc.
가다가	kataka	When I go, etc.
갓다가	kattaka	, , went, etc.
가려다가	karyetaka	, , intend to go, etc.
보다가	potaka	When I see, etc.
보았다가	poattaka	, , saw, etc.
보려다가	poryetaka	, , intend to see, etc.
흐면서	hamyensye	While I am making, etc.
흐려면서	haryemensye	, , intend to make, etc.
오면서	omyensye	While I am coming, etc.
오려면서	oryemyensye	, , intend to come, etc.
가면서	kamyensye	While I am going, etc.
가려면서	karyemyensye	, , intend to go, etc.
갑호면서	kapheumyensye	While I am paying, etc.
갑호려면서	kapheuryemyensye	, , intend to pay, etc.

EXERCISE XXXI.

1. 쇠골 갓다가 도적을 맛낫소
 seukol kattaka tochekeul mannasso
 country when I went thieves I met
 When going to the country I was attacked by thieves.

2. 서울 가다가 비를 맛낫소
 syeoul kataka pireul mannasso
 capital when I go rain I met
 It came on to rain when I was going to Soul.

3. 서울 가면서 비를 마겼다
 Syeoul kamyensye pireul machyetta
 capital while I go rain flogged
 It was raining while I went to Soul.

4. 쇠골 갓다가 여러 날 만에 도라왔소
 seukol kattaka yere nal manei toraoasso
 country when I went several days period I returned
 I went to the country but returned after several days.

5. 집에 가려다가 일이 잊어서 못 소갓
 chipei karyetaka iri issesye mot kasso
 to house I intend to go work been not I went
 I intended going home but was detained by business.

6. 도적질 흐다가 잡히여 죽었소
 tochekchil hataka chaphiye choukesso
 stealing action while he makes taken he died
 He was caught stealing and killed.

7. 주세히 보았다가 도라가 말 흐여라
 chasyeihhi poattaka toraka mal bayera
 accurately when you have seen return speech make
 When you have seen (this) clearly go back and tell him.

8. 돈 끼여 주었다가 난봉 낫소
 ton kkouiye chouettaka nanpong nasso
 money lent when I gave spend thrift arose
 I gave him the loan of the money but never got repaid.

EXERCISE XXXII.

1. 칙 보다가 낫 후에 나갑세다
 ch'aik potaka nat houei nakapsyeita
 book when I see noon after let us go out
 Let us read the book now but go out in the afternoon.
2. 그 때 오려다가 몸이 암하 못 왓소
 keu ttai oryetaka momi apha mot oasso
 that time while I intend to come body sore not came
 I was coming then but was ill and could not come.
3. 지금 가려면서 턱을 좀 보려 흐오
 chikeum karyemyensye taakeul chom porye-hao
 now while he intends to go you (sir) little he intends to see
 He intends to go now and wants to see you a little.
4. 그 길노 가면서 그 물건 사겠다
 keu killo kamyensye keu moulken sakeitta
 that by road while I go that article I will buy
 I will buy that article as I am going that way.
5. 벗 나면서 비가 온다
 pyet namyensye pikka onta
 sunshine while proceeds rain comes
 It rains while the sun is shining.
6. 빚 갑흐려면서 웨 돈 그려케 쓰누냐
 pit kapheuryemyensye ouei ton keurek'ei sseunanya
 debt while you intend to pay why money thus do you use?
 Why do you spend money in that way if you intend to pay your debts?
7. 우리 가면서 나아기 흡세다
 ouri kamyensye niaki hapsyeita
 we while go story let us make
 Let us chat together as we are going along.
8. 그 약 먹으면서 곳 병이 더 흠엿소
 keu yak mekeumiensye kot pyengi te hayesso
 that medicine while he eats directly sickness more has made
 Directly he took that medicine he got worse.

VIII.—SUFFIX USED WITH VERBS OF FEARING, ETC.

The suffix **가 ka**, added to the Future Relative Participle, occurs regularly in connection with verbs expressive of "fear", like *mousyepta* and *touryephta*, or with nouns expressive of "anxiety" like *nyemnye*, or *kekchyeng*. Its meaning and use approach nearest to our English conjunction "lest".

EXERCISE XXXIII.

1. **너 일 비 가 올 가 냄 녀 되 오**
 naili pika olka nyemnye toio
 tomorrow rain coming anxiety becomes
 I am anxious lest it rain tomorrow.
2. **네 가 그 때 못 올 가 걱 정 허 옛 소**
 neika keu ttai mot olka kekchyeng hayesso
 you that time not coming anxiety I made
 I was anxious lest you could not come then.
3. **그 아 희 물 에 빠 질 가 두 려 워 허 오**
 keu aheui mourei ppachilkka tourycoue-hao
 that child in water falling afraid-makes
 The child is afraid of falling into the water.
4. **바람 불 가 무 셔 워 셔 헝 선 못 허 오**
 param poulka mousyeonesye haingsyen mot hao
 wind blowing being afraid navigation not make
 I cannot sail being afraid of the wind blowing.

FUTURE PERFECT TENSE.

A compound tense occurs frequently in Corean which in force and use corresponds practically to our English Future Perfect, "will have" or "would have". It is formed by substituting the agglutinative suffix distinctive of the Future Tense, *keitta* (or *k'eitta* for aspirated verb stems) for *ta* final of the Past Tense of the Ordinary Conjugation, and thus presents a combination of the Past and Future Tenses. It takes various suffixes to express interrogation, condition, etc. in common with the regular tense modifications. The Future Perfect Relative Participle, ending in *sil*, is generally found joined to *choul* (the participle noun ending), *ket*, thing, etc. in dependence on the verb *alta* (I know); while the termination *sillenchi* (vide p. 110) most often appears associated with the verb *moronta* (I know not), and at times has a purely Pluperfect sense:

호엿겟다	hayetkeitta	I will have done, etc.
호엿겟소	hayetkeisso	{ or I would have done, etc.
호엿겟느냐	hayetkeinnanya	{ Would I have done, etc.
호엿겟소	hayetkeisso	{ or will I have done, etc.
호엿겟시니	hayetkeissini	As I would have done, etc.
호엿겟다마는	hayetkeittaman	{ I would have done, etc.
호엿겟지마는	hayetkeitchimanan	{
호엿실	hayessil	Would have done (<i>Rel: Part:</i>)
호엿실년지	hayessillench'i	Whether I would have done.

EXERCISE XXXIV.

1. 약 먹었더면 병이 나 핫겟소
 yak mekettemyen pyengi nahatkeisso
 medicine if had eaten sickness will have recovered
 Had he taken medicine, he would have recovered.

2. 그 집 다 지었겟느냐
 keu chip ta chietkeinnanya
 that house all will have built?
 Will he have finished building the house?

3. 목수 왔더면 일 다 호엿겟다
 moksyu oattemyen il ta hayetkeitta
 carpenter if had come work all will have made
 Had the carpenter come he would have finished the work.

4. 지금 도라왔겟시니 얼핏 가 보이라
 chikeun toraoatkeissini elp'it ka poara
 now as he will have returned quickly go see
 He will have returned by now; go quickly and see.

EXERCISE XXXIV (*continued*).

5. 어제 갓겟지마는 일이 잊서 못 갓소
 echei katkeitchimanan iri isse mot kasso
 yesterday would have gone but work been not went
 I would have gone yesterday but was detained by business.

6. 회답 왓실줄 알고 아라보라 왓소
 hoitap oassilchoul alko arapora oasso
 answer would have come know-and to ascertain came
 I thought the reply would have come and came to inquire.

7. 그 사름 빚 다 잡핫실년지 내 모로겟소
 keu sarain pit ta kaphassillenchhi nai morokeisso
 that man debt all whether would have paid I will not know
 I cannot tell whether he would have paid all the debt.

8. 옷 다 되엇실줄 알고 넙으라 왓다
 ot ta toiyessilchoul alko mipeura oatta
 clothes all would have become know-and to dress came
 I thought the clothes would have been finished and came to put them on.

GERUNDIVE.

The Corean verb possesses two allied Gerundives, derived from the Future Relative Participle respectively by changing the *l* final into (1) *ra* or *re* or (2) *rya* or *rye*.

(1) The gerundive in *ra* or *re* appears principally in conjunction with the verbs *kanta* (I go), *onta* (I come) *ponaita* (I send) and other verbs of motion; and indicates merely the object for which one comes or goes.

With a few verbs, and especially with those marked by *l* in the stem, the gerundive is irregularly formed in *lse* or *lna*, pronounced *lle* or *lla* for the sake of euphony.

가질녀 kachille from kachita (I fetch).

실녀 sille „ sitta (I load).

갈나 kalla „ kalta (I cultivate).

팔나 p'alla „ p'alta (I sell).

EXERCISE XXXV.

1. 쇠 잡으려 갓소 돈 갑흐리 앗소
 .sai chapeure kasso ton kapheure oasso
 birds to seize he went money to pay he has come
 He has gone shooting. He has come to pay the money.

2. 칼 흔나 사라 앗소
 k'al han'a sara oasso
 knife one to buy has come
 He came to buy a knife.

3. 물 살 내려 갓소
 mal sak naire kasso
 horse wages to take out he has gone
 He has gone to hire a pony.

4. 턱을 좀 보라 앗소
 taikeul chom pora oasso
 you sir little to see I came
 I came to see you a little.

5. 여고 무엇 흔라 앗누냐
 yekeui mouet hara oannanya
 here what to do have you come?
 What have you come here to do?

6. 책 사라 보내였소
 ch'aik sara ponaiyesso
 book to buy I sent
 I have sent to buy the book.

7. 물건 가질너 보내였소
 moulken kachille ponaiyesso
 article to fetch he has sent
 He has sent for the article.

8. 열쇠 가질너 갓소
 yelsoi kachille kasso
 key to fetch has gone
 He has gone for the key.

EXERCISE XXXVI.

1. 짐 지 려 왓 소
 chim chire oasso
 load to load has come
 He has come for the packages.

2. 손님 마즈 려 나 갓 소
 sonnim macheure nakasso
 guests to meet he has gone out
 He has gone out to meet the guests.

3. 돈 가 질 너 보 닌 옛 소
 ton kachille ponaiyesso
 money to fetch I have sent
 I have sent for the money.

4. 밧 갈 나 갓 소
 pat kalla kasso
 field to cultivate has gone
 He has gone to plough the fields.

5. 말 가지 고 쓸 실 너 왓 소
 mal kachi-ko ssal sille oasso
 horse take-and rice to load has come
 He has come with a pony to load the rice.

6. 쇠 골 노 콩 팔 나 갓 소
 seuikollo k'ong palla kasso
 to country beans to buy * has gone
 He has gone to the country to buy beans.

7. 장 애 쓸 돈 사 라 갓 소
 chyangei ssal ton-sara kasso
 to market rice money-to buy he went
 He is gone to the market to sell the rice.

8. 저 율 가지 고 물 건 달 나 왓 소
 chyeoul kachi-ko moulken talla oasso
 scales bring-and article to weigh came
 He brought the scales to weigh the articles.

* *p'alta* ordinarily means *to sell* but with grain, rice, etc. it always means *to buy*.

(2) The gerundive in *rya* or *rye* appears in conjunction with the verb *hata* (I make), or with the copulative *ko* (and) generally connecting two independent clauses. This gerundive always expresses *intention* or *purpose*.

EXERCISE XXXVII.

1. 내 가 쇠 골 가 려 고 흥 장 추 리 오
naika seuikol karye-ko haingchyang ch'ario
I country intend to go-and baggage arrange
I am going to the country and am arranging my baggage.
2. 오 늘 무 엇 희 려 고 왓 소
onal mouet barye-ko oasso
today what intend to do-and have come?
What have you come for today?
3. 오 늘 은 공 부 좀 희 려 고 왓 소
onareun kongpou chom harya-ko oasso
as for today study little intend to do-and have come
I came to study a little today.
4. 어 제 집 에 가 려 희 누 나
enchei chipei karye hananya
when to house intend to go make you?
When do you intend to go home?
5. 어 제 주 던 책 보 랴 희 누 나
echei chouten ch'aik porya hananya
yesterday given book intend to see do you make
Do you intend reading the book I gave you yesterday?
6. 이 것 무 어 식 쓰 려 고 만 다 렷 소
i ket mouesai sseurye-ko mantareesso
this thing for what intend to use-and have made
What do you intend to use this thing for that you have made?
7. 날 이 져 무 려 도 가 랴 희 누 나
nari chyemoure-to karya hananya
day late-though intend to go do you make?
Do you mean to go even though it is late?
8. 갑 시 빗 쌔 도 사 라 희 오
kapsi pis-ssa-to sarya hao
price dear-though intend to buy I make
I intend to buy it even though the price is dear.

AUXILIARY VERBS.

I.—*Ota*, I come, } are frequently used in conjunction with the verbal participles
Kata, I go, } of other verbs, to give definiteness and exactness to the
meaning.

드려오다	teure-ota	I enter.
나가다	na-kata	I go out.
가져오다	kachye-ota	I bring.
가져가다	kachye-kata	I take away.
올나가다	olla-kata	I ascend.
느려오다	narye-ota	I descend.
사오다	sa-ota	I buy.
잡아가다	chapa-kata	I seize.
불러오다	poulle-ota	I summon.

II.—*pota*, I see, (a) Joined to the verbal participle of another verb *pota* conveys the meaning "to try," etc.

다라보다	tara-pota	Hung-see—I weigh.
먹어보다	meke-pota	Eaten-see—I taste.
무려보다	moure-pota	Enquired-see—I ask
하여보다	haye-pota	Made-see—I try.
알아보다	ara-pota	Known-see—I enquire.
차져보다	ch'achye-pota	Sought-see—I look-for.

(b) preceded by the enclitic particles *na* and *nanka*, (substituted for *ta* final of the Present, Past and Future Tenses, Indicative, of the Ordinary Conjugation) *pota* expresses probability; Thus—

하나보다 ha-na pota } I probably do, etc.
 하느가보다 ha-nanka pota } or I think I do, etc.

하였나보다 hayen-na pota } I probably did, etc.
 하엿느가보다 hayen-nanka pota } or I think I did, etc.

하겟나보다 haken-na pota } I will probably do, etc.
 하겟느가보다 hakein-nanka pota } or I think I will do, etc.

(c) With the Future Relative Participle followed by *ka*,
pota is also used to convey the meaning of "probability," etc. in the future—"I think I will," etc.

오늘 비 올가 보다
 onal pi ol-ka pota
 today rain about to come-probable I see
 I think it will rain today.

그 일을 봄 일 훌가 보다
 keu ireul nai-il hal-ka pota
 that work tomorrow about to do-probable I see
 I think I will do that work tomorrow.

III.—*Chouta*, I give, is frequently found as an auxiliary joined to the verbal participle of another verb as a complement to its meaning.

IV.—*Hata*, I make, is constantly used as an auxiliary, and especially with such suffixes as *teut* (*tat*), likely, *man*, able, *pen*, time, etc., when joined to the Future Relative Participle of another verb.

EXERCISE XXXVIII.

1. 그 사름 죽을 거슬 살녀 주었소
 keu saram choukeul kesal sallye-chouesso
 that man about to die thing saved life-given
 I saved that man's life.
2. 일이 급호니 좀 도아 주오
 iri keupha-ni chom toa-chou
 work pressing as little assisted-give
 The work is urgent, so help me a little.
3. 오늘 흐려서 비가 올든 흐다
 onal heuryesye pika ol-teut-hata
 today cloudy rain come-likely-makes
 It is cloudy today and looks like rain.
4. 일이 될듯호더니 아조 틀냈소
 iri toil-tat-hateni acho t'ullyesso
 work become-likely-make-but entirely differed
 The affair looked like succeeding but failed entirely.
5. 술 맛시 뜻하 먹을만하다
 syoul massi chyoha mekeul-man-hata
 wine taste good eating-able-makes
 The wine seems good and quite drinkable.
6. 그 붓 쓸만하다 사온이라
 keu pout sseul-man-hata sa-onera
 that pen using-able-makes buy-come
 That pen is quite serviceable; buy it.
7. 물에 빠져 죽을번흐였다
 mourei ppachye choukeul-pen-hayetta
 in water fallen into dying-time-made
 I fell into the water and was nearly drowned.
8. 좀 더 기드렸더면 만날번흐였소
 chom te kitaryettemyen mammal-pen-hayesso
 little more if I had waited meeting-time-made
 I would have met him had I waited a little more.

NEGATION.

To express *negation* Coreans commonly employ one of the two following words—

I. **안** or **아니** *an* or *anti*, signifying either mere negation, or *not* with the implied sense of unwillingness.

II. **못** *mot*, signifying *not*, with the implied sense of inability.

III. Yet a third method of expressing negation consists in dropping the final *ta* of the Present Indicative of the Ordinary Conjugation and adding to the root of the verb one of the following terminations:—

(a) **지 안타** or **잔타** *chiant'a* or *chant'a*. This termination, which

becomes **치 안타** or **찬타** *ch'iant'a* or *ch'ant'a* for aspirated roots, is properly a contraction for **지** or **치** *chi* or *ch'i* (the negative infinitive

sign) combined with the words **아니 흐다** *anihata*, not make. It is used chiefly with verbal adjectives, Thus—

도타 <i>chyot'a</i> , good :	도치 안타 <i>chyoch'iant'a</i>	not good,
	도찬타 <i>chyoch'ant'a</i>	i.e. bad.

깊다 <i>kipt'a</i> deep :	김지 안타 <i>kipchiant'a</i>	not deep,
	김잔타 <i>kipchant'a</i>	i.e. shallow.

(b) **지 못 흐다** —*chi mot hata*, expressive of inability (cannot).

지 아니 흐다 —*chi ani hata*, expressive of unwillingness (will not). 111

지 말고 — <i>chi malko</i>	지 마라 — <i>chi mara</i>	expressing prohibition (do not).
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EXERCISE XXXIX.

1. 술 안 먹소 별노 료하 아니 흐오
 syoul anmekso pyello chyoha ani hao
 wine uot I drink in particular good not make
 I do not drink wine. I do not care much for it.
2. 이 때 까지 보행군 아니 도려왔소
 i ttai kkachi pohaingkoun ani teure-oasso
 this time until courier not entered-came
 The courier has not arrived as yet.
3. 술 못 먹소 료하 아니 흐오
 syoul mot mekso chyoha ani hao
 wine not I drink good not make
 I cannot drink wine. I do not care for it.
4. 담비 맛 괴악호여 못 먹겟다
 tampai mat koiakhaye mot mekkeitta
 tobacco taste being wicked not will eat
 The tobacco is bad and I cannot smoke it.
5. 오늘 일이 잊서서 가지 못 흐오
 onal iri issesye ka-chi mot hao
 today work having been to go not make
 I am busy today and cannot go.
6. 비가 올듯호여 가지 아니 흐오
 pika ol-teut-haye ka-chi ani hao
 rain coming-likely-made to go not make
 It looks like rain and I will not go.
7. 내가 돈 잊서도 주지 아니 흐오
 naika ton isse-to chou-chi ani hao
 I money having-though to go not make
 Even though I have money I will not give you any.
8. 농일 일이 만호니 늦게 오지 마라
 naili iri manheu-ni neutkei o-chi mara
 tomorrow work many-as late to come avoid
 We will be busy tomorrow so do not be late.

THE DEMONSTRATIVE VERB.

The English verb "to be" is represented in Corean by two distinct words, each with a use and meaning essentially its own.

The Corean verb **잇다** *itta* (root **잇** *it*) implies "possession", and corresponds to "have"; whereas **일다** *iltu* (root **이** *i* or **일** *il*) has a purely demonstrative force and appears only in the third person, singular or plural, appended as a suffix or agglutination to the noun of which it predicates. Thus *k'al itta* means "there is a knife", i.e. "I have a knife"; but *k'al iltu* implies that "it is a knife" [not any other article or instrument]. In short, *iltu* may well be defined as the demonstrative verb.

Present, tense.

일다	iltu	He, she, it is : they are.
이다	ita	
이라	ira	
이오	io	
요	yo	He, she, it is : they are (<i>polite form</i>).

Imperfect tense.

이더니	iteni	He, she, it was, : they were.
일더니	iltensi	
일너니	illeni	

Interrogative.

이њا	inya	Is it ? etc.
인가	inka	
이오	io	Is it ? etc (<i>polite</i>).
요	yo	
일더њا	iltanya	Was it ? etc.
일너њا	illanya	

Conditional.

이면	imyen	If it be, etc.
이라도	irato	} Though it be, etc.
이나	ina	
인지	inchi	Whether it be, etc.
일지	ilchi	,, it will be, etc.
이던지	itenchi	,, it was, etc.
이던지	itenchi	} Whether it be, etc.
일년지	illench'i	

EXERCISE XL.

1. 그 집 이 내 집 일 다
keu chipi nai chip ilta
that house my house is
That is my house.
2. 그 말 이 좀 말 이 나
keu mari ch'am mal inya
that speech true speech is ?
Is that the truth?
3. 거짓 말 안 이다
kechat mal an ita
false speech not is
It is not a lie.
4. 퇴 이 아는 사람 이 오
taiki anan saram io
you (sir) knowing man is ?
Is the man known to you?
5. 예 내 친고 요
yei nai chinko yo
yes my friend is
Yes he is my friend.

EXERCISE XL (*continued*).

6. 그 전 큰 전 일더냐
 keu chyen k'eun chyen iltenya
 that shop big shop was?
 Was that a big shop?

7. 전에는 괴악한 사람 이더니
 chyenei-nan koiakkhan saram iteni
 formerly-as for wicked man was but
 Formerly he was a bad man;

8. 지금은 그러치 안소
 chikeum-eun keurechi anso *
 now-as for thus not is
 But he is not so now.

EXERCISE XLI.

1. 말은 올흔 말 이라도
 mareun orheun mal irato
 as for speech right speech though it be
 Though what you say is quite correct.

2. 일은 그러케 될 수 업소
 ireun keurck'ei toil sou epso
 as for work thus becoming means is not
 The affair cannot be arranged in that way.

3. 콩이나 쌀이나 갑시 맛찬가지
 k'ong ina ssal ina kapsi match'ankachi
 beans whether be rice whether be price much the same
 Whether beans or rice, the price is much the same.

4. 이 집 인지 더 집 인지 모로겟소
 i chip inchi chye chip inchi morokeisso
 this house whether be that house whether be I will not know
 I cannot tell which house it is.

* Contracted for *keure-chi-an-so*, the polite form of *keure-chi-an-it-a*
 thus not is.

EXERCISE XLI (continued).

5. 누구냐 noukou-nya (for-inya) + who is? Who is there?
- 친고요 ch'inko yo friend it is It is friend.
6. 무슨 거시오 mousam kesi-o (for-io) what thing is it? What is it?
- 나물다 namou-lta (for-ilta) wood it is It is wood.
7. 소던지 물이던지 되는 티로 잡아 오너라 so-tenchi mari-tenchi toinan tairo chapa onera ox-whether be horse-whether be becoming according to seize come Get horses or bullocks just as you can.

VERBAL NOUNS.

Verbal nouns are of two categories:—

(I) Those derived from the verb stem by adding *m* and *ki*. Nouns in *m* are regarded as abstract, like the English words *love*, *play*, etc., whereas those in *ki* are participial, equivalent to the English *loving*, *playing*, etc. Both forms are modified for case inflexion. The noun in *ki* retains its use and force as a verb in governing an object, and at times it is best rendered by an infinitive, especially with adjectives like *chyot'a* (good) *souipta* (easy) *erycpta* (difficult), etc. Its use in the Oppositive Case appears principally in connection with verbs modified by the conjunctional agglutinations *manan*, *te*, *tai*, *nioa*, as explained on page 100.

힘 하기	ham haki	action acting	From <i>hata</i> (I make).
봄 보기	pom poki	sight seeing	
From <i>pota</i> (I see).			

+ N. B.—For the sake of euphony, the initial *i* of *ilta* (and its various modifications) is regularly dropped when the word to which it is appended as a suffix ends in an open vowel sound. This is especially the case with the nominative case ending in *i*.

ㅂ 람	param	hope	{ From <i>parata</i> (I hope).
바 라 기	paraki	hoping	
잠	cham	sleep	{ From <i>chata</i> (I sleep).
자 기	chaki	sleeping	
옴	om	arrival	{ From <i>ota</i> (I come).
오 기	oki	coming	
감	kam	departure	{ From <i>kata</i> (I go).
가 기	kaki	going	

(II) Those derived from Relative Participles by adding the suffix *choul*. This suffix, modified for the instrumental case into *choulo* and then best rendered by the preposition *for*, is found only with such verbs as *alta*, I know, *moronta*, I know not, *nekita*, I think, *chimchakhatu*, I suppose, etc. At times—especially when found with the Future Participle,—*how* followed by the Infinitive conveys the nearest approximation to its use and meaning in English.

EXERCISE XLII.

1. 길 가 기 어 렵 다 말 흐 기 쉽 다
 kil kaki eryepta mal haki souipta
 road going is difficult speech making is easy
 The road is difficult to go. It is easy to speak.
2. 산 보 기 뜨 타 일 흐 기 더 뒤 다
 san poki chyot'a il haki tetaita
 hill seeing is good work making is slow
 The hill is pretty to look at. The work is slow in being done.
3. 집 뜨 키 는 뜨 타 마 는 갑 시 빛 쌔 다
 chip chyok'inan chyot'amanau kapsi pis-ssata
 house as for goodness is good but price is dear
 The house, I admit, is good but the price is dear.
4. 어 제 밤 에 잠 흔 잠 못 잣 소
 echei pam ei cham han cham mot chasso
 yesterday in night sleep one sleep not I slept
 I could not sleep at all last night.

EXERCISE XLIII.

1. 일 흔줄 몰나 일 흘줄 몰나
 il hananchoul molla il halchoul molla
 work making I know not work making I know not
 I did not know he was engaged on the work. I do not know how to do the work
2. 글 쓸줄 아라 그 사름 도흔줄노 아라
 keul sseulchoul ara keu saram chyoheunchoullo ara
 letter writing know you? that man for good I know
 Do you know how to write. I took him for a good man.
3. 그 비 니 일 올줄노 넉이오
 keu pai nail olchouullo nekio
 that boat tomorrow coming I think
 I think the ship will come tomorrow.
4. 그리 될줄은 짐작 못 흐였소
 keuri tolchoureun chimchak mot hayesso
 thus as for becoming suppose not I made
 I never supposed that it would result in this way.
5. 그 지게꾼 왔던줄 몰나
 keu chikeikoun oattenchoul molla
 that packmen came I know not
 I did not know that the pack coolie had come.
6. 그 게집 늙은줄노 아라소
 keu kyeichip neulkeunchoullo arasso
 that woman for old I know
 I took her for an old woman.
7. 중놈 죽은줄 아라소
 choung-nom choukeunchoul arasso
 priest-fellow dead I know
 I thought the priest had died.
8. 별노 도흔줄 모로겟소
 pyello chyoheunchoul morokeisso
 specially good I will not know
 I do not think it particularly good.

In addition to those above mentioned, other Verbal Nouns are supplied by appending the suffixes **질** *chil* and **노릇** *norat*, signifying respectively *action* and *profession or business*, to the root forms of certain nouns, as seen in the following examples.

EXERCISE XLIV.

1. 도적질 훔다 역적질 훔다
 tochek-chil hanta yekchek-chil hanta
 thief-action I make rebel-action I make
 I steal. I rebel.
2. 걸네질 훔다 솔질 훔다
 kellei-chil hanta sol-chil hanta
 duster-action I make brush-action I make
 I dust. I brush.
3. 바느질 훔다 부처질 훔다
 pana-chil hanta pouch'ai-chil hanta
 needle-action I make fan-action I make
 I sew. I fan.
4. 아모 노릇 도 할 것 업소
 amo norat to hal ket epso
 any business even making thing is not
 There is no profession at all open to me.
5. 선공노릇 오래 헌연소
 sakoung-norat orai hayesso
 sailor-business long I made
 I have long been a sailor.
6. 포수노릇 헝고 군수노릇 도 헌연소
 p'osyou-norat hako kounsa-norat to hayesso
 hunter-business and soldier-business also I made
 I have been both hunter and soldier.

ADVERBS DERIVED FROM VERBS AND ADJECTIVES.

Adverbs derived from Verbs and Adjectives are usually formed by substituting *kei* for *ta* (or *k'ei* for *t'a*) final of the Present Tense of the Ordinary Conjugation:—

오게	okei	from	온다	onta,	I come.
가게	kakei	"	간다	kanta,	I go.
열게	yelkei	"	열다	yelta,	I open.
도케	hyok'ei	"	도라	chyot'a	I am good.

These Adverbs are generally followed by such verbs as *huta*, I make, or *toita*, I become, and are causative in sense, equivalent to the English *so as to*, *so that, in order that*, with the use and force of a Future Infinitive. Those derived from Adjectives very frequently end in *i*, (or *hi* where the root is marked by an aspirate).

EXERCISE XLV.

1. 문 열게 하여 라	moun yelkei hayera	못 헬게 하여 라	mot hakei hayera
door so as to open make	not so as to make make	See that he does not do that.	

Make the door to open.

2. 잘 헬게 하여 라	chal hakei hayera	음식 달게 되였소	eumsik talkei toiyesso
well so as to do make	food so as to be sweet has become	The food has been sweetened.	

See that you do this well.

3. 밥 입에 맛게 되였소	pap ipei matkei toiyesso
rice to mouth so as to meet has become	

The rice has been cooked to suit my taste.

4. 술 도케 하여 네허 라	syoul chyok'ei haye nehera
wine so as to be good having made place	

Make the wine good and store it away.

EXERCISE XLVI.

1.

돈 **몹시** **앗기오**
ton mopsi atkio
money bad cherishes

He is stingy with his money.

2.

돈 **만** **중히** **넉이오**
ton man chyounghi nekio
money only heavily he thinks

He cares for nothing but money.

3.

우물 **깊히** **파라**
oumoul kiphi p'ara
well deeply dig

Dig the well deep.

4.

이 **꽤 물** **곱게** **두어라**
i p'ahnoul kopkei touera
this curio neatly place

Put this curio carefully away.

5.

그 **사 름 을** **불상이** **넉이오**
keu sarameul poulsyangi nekio
that man piteously he thinks

He pities that man.

6.

그 **계 집 을** **됴 히** **넉이오**
keu kyeichipeul chyohi nekio
that woman good he thinks

He is fond of that woman.

7.

그 **계 집 을** **됴 화** * **훈다**
keu kyeichipeul chyoho * hanta
that woman good he makes

He is fond of that woman.

* *chyoho* is a peculiar Verbal Participle derived from *chyo't'a* I am good, occurring only in the phrase *chyoho-hanta* meaning "I love".

CAUSATIVE AND PASSIVE VERBS.

Instead of Active and Passive Voices, the Corean language possesses a convenient system of word construction producing a causative meaning and hence aptly termed "causative" construction. It consists in the insertion of the vowel sounds *i*, *hi* and *ou* according to the requirements of Corean euphony, before *ta* final of the verb stem as seen in the Present Tense of the Ordinary Conjugation. The meaning of the verb alone is changed, and the conjugation remains unaffected, the whole being treated as an independent verb. Active verbs are thus rendered passive in sense and vice versa. Thus *makta* (I hinder) becomes *mak-hita* (I cause to hinder, I am hindered); *choukta* (I die) becomes *ckoukita* (I cause to die, I kill); *kkaita* (I am awake) becomes *kkaiouta* (I cause to wake, I awaken). Such at least is the general principle pervading the language but in many words an allied active sense is produced adding to the expressiveness of the Corean vocabulary. Thus *mekta* (I eat) passes into *mekita* (I cause to eat, I feed); *t'ata* (I ride) into *tahita* (I cause to ride, I mount). A great class of verbs possessing this "causative" formation, have their verb stem ending in *l* and with such words Corean euphony requires *ni* to be inserted between the stem and *ta* final of the Present Tense. Thus *salta* (I live) becomes *sal-nita*, read *sallita* (I cause to live, I save life); *molta* (I drive) becomes *mol-nita*, read *mollita* (I am driven).

EXERCISE XLVII.

1. 물 보리 좀 먹여라
 mal pori choma mekyera
 horse barley a little feed
 Give the pony a little barley to eat.
2. 도적놈 목 베여 죽였소
 tochenknom mok peiye choukyesso
 thief neck having cut he killed
 He beheaded the thief.
3. 물 안장 지워라 나 어듸 가겠다
 mal anchang chiouera na etai kakeitta
 horse saddle load I where will go
 Saddle the pony—I am going out.
4. 강에 어름 다 녹였소
 kangei ereum ta nokyesso
 in river ice all was melted
 The ice in the river has all melted.

EXERCISE XLVII (continued).

5. 나를 놔 일 아참 일즉이 지워라
 nareul! naill ach'am ilcheuki kkaiouera
 me tomorrow morning early waken
 Waken me early tomorrow morning.
6. 잘 못 흐엿소 살녀주시오
 chal mot hayesso sallye-chousio
 well not I have made saved life give please
 I have done wrong; pray forgive me.
7. 동산에 되아지 모라 내여라
 tongsanei toiachi mora naiyera
 from garden pig driven expel
 Drive the pigs out of the garden.
8. 되아지 다 몰녀 나갓소
 toiachi ta mollye nakasso
 pig all been driven have gone out
 The pigs have all been driven out.

MISCELLANEOUS IDIOMATIC USES OF THE VERB.

- (1) The Relative Participles, Present, Past and Future, are frequently found used idiomatically with the suffixes **티로** tairo, **만큼** mank'eum, etc., with a sense equivalent to the English *as is the custom, as is proper, as you like, etc.*
- (2) One of the commonest idioms of the Corean language is that which consists in appending to the Present and Future Relative Participles of the verb suffixes expressive of various forms of action, possibility, probability etc. Of these forms some of the most important are here given for convenience of reference, appended *exempli gratia* to the common verb *hata*, though they may of course be used with any other verb.

하는듯하다	hanan-teut-hata	{ I am probably doing, etc.
하는듯하다	hanan-tat-hata	
할듯하다	hal-teut-hata	{ I will probably do, etc.
할듯하다	hal-tat-hata	
할만하다	hal-man-hata	I am capable of doing, etc.
할번하다	hal-pen-hata	
하는체하다	hanan-ch'yei-hata	I am pretending to do, etc.

흘테 흐다	hal-ch'yei-hata	I will pretend to do, etc.
흘뿐 일다	hal-ppoun-ilta	It is merely this he is doing.
흐는 터	hanan-tai	Since I am making.
흘덕	hal-tai	Since I will make.
흐는 때	hanan-ttai	Time of doing (present).
흘때	hal-ttai	
흘식	hal-sai	
흘제	hal-chei	
흘적	hal-chek	
흐는 터	hanan-t'e	The position, duty or power to do.
흘터	hal-t'e	

Many of these suffixes likewise occur with the Past Relative Participle, but their use and meaning can easily be seen from the above given examples of their use with the Present and Future Participles.

- (3) In addition to the use of the gerundive in *rya* or *rye* (see page 127) to express intention, two new combinations are formed by adding *kochyahata* (or *kochyc-hata*) and *kosipouta* to the verb stem. Thus with the verb *hata* for an example again, we get —

하고자 흐다	ha-kochyahata	I intend to do, etc.
하고져 흐다	ha-kochyehata	I propose to do, etc.
하고시 부다	ha-kosipouta	I desire to do, I would like to do, etc.

- (4) The suffix *mcheuk hata* expresses the meaning of *it is pleasant, worthy, capable or possible* and is joined to the Verbal Participle by a connecting vowel *a* or *e* according to the requirements of euphony. (N. B.—*Chak* is found in use at times for *cheuk*).

한 암즉 흐다	haya-mcheuk hata	It is pleasant to do.
한 염즉 흐다	haye-mcheuk hata	
보 암즉 흐다	poa-mcheuk hata	
먹 염즉 흐다	meke-mcheuk hata	

(5) The suffix *chi* added to the verb stem produces a variety of meanings: of which the two most important are—

(a)	할지 hachi	to make	An Infinitive regularly used in forming negation (<i>q.v.</i> pages 131, 132), and especially with the verb <i>mara, malko</i> .
	가지 kachi	to go	
	보지 pochi	to see	
	etc.	etc.	

(b)	했지 hachi	do I make? etc.	Used both interrogatively and affirmatively for all persons singular and plural.
	" "	I do make, etc.	
	왔지 ochi	do I come? etc.	
	" "	I come, etc.	

(6) There are two special forms of the Future Tense with which the student would do well to familiarise himself, occurring frequently as they do in Corean colloquial:—

(a)	흘리다 harita	Used for the first and third persons singular and plural. They are polite forms used by inferiors to superiors or by equals towards each other for the sake of courtesy.
	흐오리다 haorita	

(b)	흐마 hama	Restricted to the first person in connection with the indirect speech (<i>oratio obliqua</i>) and generally followed by the enclitic <i>ko</i> marking it accordingly.

(7) **흐더라** hatera | I made or I said, etc.,
an Imperfect or Pluperfect tense for all persons—used generally in closing
a sentence or with *ko* in the indirect speech. | I had made or I had said, etc.,

(8) **흐더란** hateran
a Relative Participle formation derived from the above—*said* or *made*.

EXERCISE XLVIII.

1. **삭돈** **남** 주는 터로 주어라
 sakton nam chouan tairo chouera
 wages others giving according to give
 Pay the same wages as others give.

2. **삭돈** 주던 터로 주어라
 sakton chouen tairo chouera
 wages given according to give
 Give the regular wages.

3. **삭돈** 줄 터로 주어라
 sakton choul tairo chouera
 wages about to give according to give
 Give the proper wages.

4. **삭돈** 줄 만큼 주어라
 sakton choul mank'eum chouera
 wages about to give size give
 Give the proper rate of wages.

5. **전에** **혹던** 터로 **혹여라**
 chyenei haten tairo hayera
 before made according to make
 Do as you did before.

6. **약** 어제 먹던 터로 먹어라
 yak echel mekten tairomekera
 medicine yesterday eaten according to eat
 Take the medicine as you did yesterday.

7. **길** 가는 터로 가거라
 kil kanan tairo kakera
 road going according to go
 Go as far as you like.

EXERCISE XLIX.

1. 목수 불네 일 식일 터로 식여라
 moksyou poulle il sikil tairo sikyera
 carpenter call work about to order according to order
 Call the carpenter and tell him to do what you like.

2. 돈 쓰는 터로 써라
 ton sseunan tairo ssera
 money using according to use
 Use the money as required.

3. 돈 쓸 터로 쓰오
 ton sseul tairo sseuo
 money about to use according to use
 Use the money as you like.

4. 돈 네 쓸 만큼 가져 가거라
 ton ne sseul mank'um kachye-kakera
 money you about to use size taken-go
 Take away whatever money you want.

5. 되는 터로 아모리커나 허여라
 toinan tairo amorik'ena hayera
 becoming according to any way whatever make
 Do it any way that it can be done.

6. 제 오마 훈다 or 제 오마고 훈다
 chei oma hanta chei oma go hanta
 himself will come he says himself will come he says
 He says he will come himself.

7. 미장이 하던 일을 릭 일 필역 허마고 허더라
 michyangi haten ireul naiil p'iryek hamako hatera
 mason made work to-morrow finish will make he said
 The mason said he would finish the work he was doing, tomorrow.

ADVERBS.

In addition to the Adverbs derived from Verbs and Adjectives, referred to on page 140, the Corean language also possesses a large number of Adverbs proper, which in common with the others qualify and precede the Verb or Adjective, and are not subject to inflexion, except occasionally when two ideas are placed in contrast by means of the Oppressive Case suffix in *eun*, *an*, etc. A few Adverbs appear with the Locative or Instrumental case endings in *ei*, *eisye*, *euro*, *ro*, etc, but the sense is purely adverbial and all signification of case inflexion is practically absent from the mind of the speaker. Some of the more common Adverbs of time, place, manner, degree, etc. are here appended for convenience of reference:—

(1) TIME.

아까	akka *	Just now.
아직	achik	As yet.
아조	acho	Entirely.
임의	imeui	Already.
일즉	ilcheuk	Early.
잇다가	ittaka *	By and by.
오래	orai	Long time.
오래지아나	oraichianya	In a short time.
오래	orei	In this year.
홍상	hangsyang	Always.
후에	houei	Afterwards
각금	kakkeum	Continually
곳	kot	Directly.
못	match'am	Finally.
좀	match'amnai	
못좀내		

* These two Adverbs are only used with reference to past and future hours on the day of speaking, not to preceding and subsequent days.

미리	miri	Beforehand.
먼저	monchye	Formerly.
늦게	neutkei	Late.
발서	palsye	Already.
시방	sipang	At present.
수이	soui	Soon.
다음	taeum	Next.
다시	tasi	Again.
도라	tora	{ Back again.
도로	toro	
잠깐	chamkkan	Moment.
자조	chacho	Often.
접대	chyeptai	The other day.
전에	chyenei	Before.
즉시	cheuksi	Instantly.
지금	chikeum	Now.

For special adverbs referring to the day, the month, the year, etc., see pp 54, 55. A few others are here appended—

아침에	ach'amei	In the early morning.
이튿날	it'eunnal	Next day.
나절	nachai	At noon.
낮후에	nathouei	{ In the afternoon.
오후에	ohouei	
밤에	pamei	At night.
새벽에	saipyekai	At day break.
식전에	sikchyenei	In the forenoon.

(2) PLACE.

안회	anheui	Inside.
안호로	anheuro	
압회	apheui	In front.
압호로	apheuro	
아래	aras	Below.
어디	etai	
여디로	etairo	Where?
여디서	etaisyé	
여기	yekeui (stationary)	Here.
이리	iri (motion)	
외에	oiei	Outside.
우에	ouei	Above.
갓개	katkai	Near.
거기	kekeui	There.
건너	kenne	Across.
마조	macho	Vis-a-vis, face to face.
멀니	melli	Far.
네머	neme	Across.
밧지	patkeui	Outside.
버금	pekeum	Secondly.
속에	sokei	Inside.
여기	chyekeui (stationary)	There.
여다	chyeri (motion)	
뒤에	touiei	Behind.

(3) MANNER.

아마	ama	Probably.
아모 라케	amorak'ei	{ In any way whatever.
아모 리커 나	amorik'ena	
억지로	ekchiro	Forcibly.
얼는	elleun	{ Quickly.
어서	esye)
엇지	etchi	{ How.
엇더케	ettek'ei)
임의로	imeuiro	Freely.
이리	iri	{ In this manner.
이러케	irek'ei)
왜	ouei.	Why?
우연이	ouyen'i	By chance.
함찌	hamkkeut	{ Together.
흔가지로	hankachiro)
흔겁에	hankepei	At once.
그만이	kamani	Quietly.
그치	katch'i	Similarly.
그러케	keurek'ei	{ Thus.
그리	keuri)
반듯이	pantasi	Assuredly.
밧비	patpi	Quickly.
별노	pyello	Specially.
본티	pontai	Originally.
속히	syokhi	Speedily.

스스로	seusaro	Naturally.
도모지	tomochi	Altogether.
즈세히	chasyeih <i>i</i>	Carefully.
천천이	ch'yench'yeni	Slowly.
잘	chal	Well.
즈연이	chayeni	Naturally.
전에	chyenei	Formerly.
절노	chyello	Instinctively.
촘으로	ch'ameuro	} Truly.
진실노	chinsillo	
초초	ch'ach'a	} By degrees.
덤덤	chyem chyem	
(4) DEGREE.		
가장	kachang	} Exceedingly.
과히	koahi	
만	man	Only.
미우	maiou	Very.
만히	manhi	Many.
모도	moto	Altogether.
너머	neme	} Too (much).
네무	nemou	
스록	sarok	} More.
더록	teok	
도록	torok	
토록	t'orok	
좀	chom	} Little.
조곰	chokom	

(5) NEGATION AND AFFIRMATION.

안	an	No.
아니	ani	
못	mot	
예	yei	Yes.
올라	olt'a	
올세다	olsyeita	
그러라	keuret'a	Yes (it is so).
그러치 안라	keurech'iant'a	No (it is not so).
그러치 암소	keurech'ianso	

An, *ani* and *mot* are the regular verbal negatives (see page 131). *An*, *ani* express mere negation, but *mot* in addition to negation expresses *inability*. *Yei* is the usual affirmative for *yes*; *olt'a* is properly a Corean verb *it is correct, right, etc.*—*olsyeita* being its polite or honorific form. *Keuret'a* is a verbal construction derived from *keure* (*thus*); *keurech'iant'a* is the negative combination (see page 135), and is modified into *Keurech'ianso* as the polite or honorific form.

POSTPOSITIONS.

In addition to the various inflexions of the Noun to indicate **case** relation, the Corean language possesses a series of words performing functions similar to Prepositions in European languages. In Corean however they appear after the Noun or Pronoun they govern and hence are properly designated Postpositions. They do not necessarily modify the Noun they govern as regards case, with the exception of a very few Postpositions which are found associated with certain case agglutinations. As a general rule the Postposition may be treated as an Adverb in its use—the Noun remaining uninflected as in the root.

Some of the more common Postpositions are here appended :—

안데	ant'ei	To : by ;	(substitute for dative).
인 흥 야	inhaya	Because of	(governs instrumental or accusative).
위 흥 야	ouihaya	For the sake of	(governs accusative).

까지	kkachi	Until.	
부터	peut'e	From	(governs instrumental or ab- lative).
보다	pota	Than	(used in comparison of ad- jectives).
보다	potem		
되신	taisin	Instead of	
드려	tarye	To	(substitute for dative).
더 보러	tepoure	With.	

CONJUNCTIONS.

The Conjunction proper appears in Corean as part of the regular verb modification for conjugation—see pages 101, 102. But a few words are likewise used independently, connecting or introducing the clauses of a sentence,—chiefly however in the written and but seldom in the spoken language. The more common of these independent Conjunctions are:—

아직	achik	Yet
오직	ochik	But.
오히려	ohirye	Still.
هما으며	hameulmye	Further.
혹	hok	Perhaps.
그러나	keurena	Nevertheless.
만일	manil	If.
비록	pirok	Although.
또	tto	Further.
또한	ttehan	

The conjunction *and* is variously rendered:—

(I) Between nouns, by *oa* when the noun to which it is subjoined as a suffix ends in an open vowel sound, and by *ko* for a closed consonant. *Hako* may be used equally for an open vowel or closed consonant sound.

(II) With verbs and adjectives, *and* is formed by *ko* substituted for the *ta* final of the Present Tense in the Ordinary Conjugation

EXERCISE L.

1.

차 와 찻종 다 잇누냐
 ch'a oa ch'atchyong ta innanya
 tea and tea-cup all are?
 Have you got tea and teacups ready?

2.

예 술 과 술잔 또 잇소
 yei syoul koa syoul-chan tto isso
 yes wine and wine-cups also are
 Yes; and also wine and wine glasses.

3.

이 러 케 터 접 을 허 시 니 고 맙 소
 irek'ei taichyeupel hasini komapso
 thus entertainment make-because thanks
 Thanks for your kind reception.

4.

소 와 물 껴 | 다 시 려 라
 so oa malkkei ta sirera
 bull and on pony all load
 Load both the bullocks and the horses.

5.

붓 과 죠 희 다 사 잇 소
 pout koa chyoheui ta sa oasso
 pen and paper all buy come
 I have bought both pens and paper.

여 사 름 허 고 나 허 고 끽 치 가 겼 다
 chye saram hako na hako katch'i kakeitta
 that man and I and together will go
 He and I will go together.

7.

술 붓 고 차 가져 오 너 라
 syoul pout-ko ch'a kachye-onera
 wine pour-and tea bring-come
 Pour out the wine and bring the tea.

EXERCISE L (*continued*).

8. 오늘은 공부하고 내일은 구경가오
 onareun kongpou-ha-ko naiireun koukyeng-kao
 as for today study-make-and as for tomorrow picnic-go
 Study today and go for a picnic tomorrow.
9. 그 강 미우 넓고 깁다
 keu kang maiou nelp-ko kipta
 that river very broad-and is deep
 That river is very broad and deep.
10. 비 오고 일과 토호면 풍년 이오
 pi o-ko ilkeui chyoheumyen p'oung-nyen * io
 rain come-and weather if be good plenty-year is
 With rain and good weather there will be full crops.

INDIRECT SPEECH.

(ORATIO OBLIQUA)

To the student, no part of the Corean language presents greater difficulty than the correct rendering of the connecting particle required in indirect speech with the verb *hanta* (*mal hanta*) I speak, etc. The rule is that the subordinate noun clause is regularly constructed in the Ordinary Conjugation, ending in *ta ra*, etc.; the euphonic and enclitic particle *ko* (which otherwise possesses no independent meaning or use) is then added as a suffix to the verb closing this noun clause; and finally comes *hanta* (I speak or say) completing the sentence. Besides *ko* as the enclitic connective, *hako* is also employed for the same purpose, but much less frequently. In continuous colloquial speech, instead of actually inserting the verb *hanta*, I speak, *ko* or *hako* may be used alone, as they are sufficient to indicate the part of the phrase or sentence in the *oratio obliqua*, and may be translated accordingly *I say that*, *he says that*, etc. These enclitics *ko* or *hako* must be carefully distinguished from the two copulative conjunctions *ko* and *hako* used for *and*. *Ko* and *hako* followed by the verb *hanta* (I speak) serve to mark the end of the clause in the *oratio obliqua*, and in meaning correspond with our English conjunction *that*—either expressed or understood—with the verbs *to say*, *tell*, *speak*, etc.

* From two Chinese derivatives meaning *plenty* and *year*.

EXERCISE LI.

1. **제가 오마 혼다**
 cheika oma hanta
 self will come he says
 He says he will come or He promises to come
2. **제가 오마고 혼다**
 cheika oma-ko hanta
 self will-come he says
 He says he will come.
3. **제가 오겟다고 혼다**
 cheika okeitta-ko hanta
 self will come he says
 He says he will come.
4. **제가 오려고 혼다**
 cheika orye-ko hanta
 self intends to come he says
 He says he intends to come.
5. **제가 그 때 왔다고 혼다**
 cheika keu ttai oatta-ko hanta
 self that time came he says
 He says he came at that time.
6. **돈 주겟다고 혼다**
 ton choukeitta-ko hanta
 money will give he says
 He says he will give the money.
7. **빚 닦일 갑호마고 혼다**
 pit nail kapheumako hanta
 debt tomorrow will pay he says
 He says he will pay the debt tomorrow.
8. **어제 집에 갔다왔다고 혼다**
 echei chipei katta-oattako hanta
 yesterday to house went-came he says
 He says he went home yesterday.

EXERCISE LII.

1. 너는 도탁고 흐되 나는 슬타
 nenan chyot'ako hatai nanan seult'a
 as for you good is though say as for me refuse
 Though you say it is good I do not want it.
2. 나는 올치마는 다른이 눈다 그라다고 훈다
 nanan olch'imanan tarani-nan ta keuratako hanta
 as for me am right but as for others all am wrong say
 I am right but every body else says I am wrong.
3. 내 집에 잇다고 늠의게 말 흐지 마라
 nai chipei ittako nameuikei mal hachi mara
 I in house am to otheas speech to make arvid
 Don't tell any one that I am at home.
4. 오늘은 겨를이 업스니 닉 일오라고 흐여라
 onareun kyereuri epsani naill orako * hayera
 as for today leisure as is not tomorrow to come say
 I have no time today: tell him to come tomorrow.
5. 어제 병이 있어서서 못 앗다고 훈다
 echei pyengi isseye mot oattako hanta
 yesterday sickness been not have come says
 He says he could not come as he was sick yesterday.
6. 의원 말이 약 먹으면 낫겠다고 훈다
 euiouen mari yak nickeumyen natkeittako hanta
 doctor's speech medicine if eat will recover says
 The doctor says he will get well if he will take the medicine.
7. 그 일을 우에 알외여 보아야 알겠다고 훈다
 keu ireul onei aroiy'e boaya alkeittako hanta
 that affair above i.e. the King reported if only see will know says
 He says he will only know by memorializing the King.
8. 그리 못 흐면 큰 낭패 되겠다고 훈다
 keuri mot hamy'n k'eun nangp'ai toikeittako hanta
 thus not if make great disaster will become says
 He says there will be serious loss unless he can act thus.

* *Orako* is derived from the gerundive in *ra* (or *re*) with *ko* as the enclitic connective with *hanta*, I say.

EXERCISE LIII.

1. 제 어루신네 알는다고 의원 보라 갓소
 chei erousinei alleunta-ko euiouen pora kasso
 oneself father is sick-(says) doctor to see has gone
 He says his father is sick and he has gone to see the doctor.
2. 손님 왔다고 술 사라 갓소
 sonnim oatta-ko syoul sara kasso
 guest has come-(says) wine to buy has gone
 He says guests have come and he has gone to buy wine.
3. 병 곳치겠다고 본 국으로 도라갓소
 pyeng kotch'ikeitta-ko pon koukeuro torakasso
 sickness he will cure-(says) native to country has returned
 He says he will cure hi illness and has returned to his country.
4. 짐 다 보내엿다고 내게 편지 흐엿소
 chim ta ponaiyetta-ko naikai p'yench'i hayesso
 load all has sent-(says) to me letter has made
 He has written to say that he sent all the baggage.
5. 가서 풀나고 흐여보아라
 kasye p'alla-ko haye-poara*
 having gone to sell-(enclitic) having made-see
 Go and see if he will sell.
6. 내 그리 흐더라고 늘의게 말 마라
 nai keuri hatera-ko nameuikei mal mara
 I thus said-(says) to others speech avoid
 Do not tell any one that I said so.
7. 네 말 태로 흐면 뜨켓다고 혼다
 nei mal tairo hamyen chyok'eitta-ko hanta
 your speech according to if he does it will be good he says
 He says it will be all right if he acts as you say.
8. 이 그릇 쓰기 뜨타고 더 사오라고 혼다
 i keurat sseuki chyot'a-ko te sa-ora-ko hanta
 this basin using is good-(says) more buy-to-come says
 He says the basin is useful and bids you buy some more.

* *haye-pota* means to try; *ko* preceding *haye* is euphonic and *palla* the gerundive.

THE DOUBLE IMPERATIVE.

While *ko*, the enclitic connective, can appear even without *hanta* (I say, speak, etc.), and thus marks the close of the part of the phrase or sentence containing the indirect speech, *ko* itself, when preceded by a gerund of a verb and followed by the imperative *hayera* (say etc.) is likewise dropped, and by elision and contraction a new combination is formed in *aira*. Thus *ora-ko hayera* becomes *ora-hayera* (to come-say), which again is further modified into *or-aira*, with a double imperative sense meaning—*tell him to come, order him to come*, etc.

EXERCISE LIV.

1. 보 흥 군 니 일 일 즉 이 오래 라
 pohaingkoun nail ilcheuki oraira
 courier tomorrow early tell to come
 Tell the courier to come early tomorrow.
2. 모 군 군 일 부 즐 련 이 흐 래 라
 mokounkoun il pouchareni haraira
 coolies work diligently tell to make
 Tell the coolies to be diligent.
3. 교 군 군 술 좀 먹 으 래 라
 kyokounkoun syoul chom mekeuraira
 chair coolies wine little tell to eat
 Tell the chair bearers to drink a little wine.
4. 얼 는 밥 지 으 래 라 내 가 어 뤰 가 겠 다
 elleun pap chieuraira naika etai kakeitta
 quickly rice tell to cook I somewhere will go
 Tell him to get dinner ready soon; I am going out.
5. 흐 인 드 려 방 정 히 쓸 냐 라
 hain tarye * pang chyenghi sseullaira
 servant = to (postpos.) room cleanly tell to sweep
 Tell the servant to sweep the room clean.

* *sseullaira* from *sseulla* the gerund of *sseulta*, (see gerundive page 124).

**ADDITIONAL
EXERCISES.**

EXERCISE 1.

1. 우물이 미우 깁소
 oumouri maiou kipso
 well very deep
 The well is very deep.
2. 엇더케 문돌겟소
 ettek'eい mantalkeisso
 how will make
 How do you want it made?
3. 잘 되기 를 봄라오
 chal toikiral parao
 well becoming I expect
 I expect it well made.
4. 이 것 무어식 쓰겟소
 i ket mouesai sseukeisso
 this thing for what will use
 What do you use this for?
5. 얼마나 구홍오
 elmana kouhao
 how many desire
 How many do you want?
6. 조곰 만 달나홍오
 chokom man tallahao
 little only demand
 I only want a little.
7. 식이논 터로 헤여라
 sikinan tairo hayera
 ordering according make
 Do as you are told.
8. 다른 터 쓸터 업소
 taran tai sseultai epso
 another place use is not
 It is of no other use.

EXERCISE 1 (*continued*).

9. 웨 늦게 왔느냐
 quei neutkei oannanya
 why late have come
 Why are you late.

10. 오늘은 별로 늦지 않다
 onareun pyello neutchiant'a
 to-day particularly late not is
 I am not very late to-day.

11. 이 말 처음으로 드렸소
 i mal ch'eeumeuro teuresso
 this speech for first time I heard
 I heard this for the first time.

12. 다 한 모양이오
 ta han moyangio
 all one kind is
 They are all foⁿ one kind.

13. 자리 를 크게 잡지 말아
 charireul k'eukei chapchi malla
 mat largely to seize avoid
 Don't take up so much space.

14. 이 방 너머 좀다
 i pang neme chyopta
 this room too small
 The room is too small.

15. 나는 어디 안즈라 흐오
 nanan etai ancheura hao
 as for me where to sit make
 Where am I to sit?

16. 이런 것 내가 구하는 거시오
 iren ket naika kouhanan kesio
 this thing I seeking article is
 This is what I want.

EXERCISE 2

1. 이 거시 그 것 과 고지 암라
 i kesi keu ket koa katchiant'a
 this thing that thing with not alike
 These two things are different.

2. 여고 아모 것 도 업소
 yekeui amo ket to epso
 here any thing ever not is
 There is nothing here whatever.

3. 힘 써 흐여 보아라
 him sse haye poara
 strength use make see
 Try your utmost and see.

4. 말 잘 마르치겠소
 mal chal karach'ikeisso
 speech well will teach
 I will teach you to speak well.

5. 밧희 풀 미여라
 patheui p'oul maiyera
 field's weeds weed
 Weed the field.

6. 동산에 나무 심어라
 tongsanei namou simera
 garden wood sow
 Plant trees in the garden.

7. 마당을 정히 쓰러라
 matangeul chyenghi sseurera
 compound clean sweep
 Sweep the court clean.

8. 돈 좀 꾸여 주오
 ton chom kkouye chouo
 money little having lent give
 Lend me a little money.

EXERCISE 2 (*continued*).

9. **근심 중에 잇소**
 keunsim chyoungei isso
 anxiety in midst is
 I am in trouble.
10. **알온데 말고**
 aronch'yei malko
 interfering avoid
 Don't interfere.
11. **내게 관계치 않라**
 naikei koankyeich'iant'a
 to me no concern is
 It does not matter to me.
12. **그 사름은 부자 요**
 keu sarameun * pouchya yo
 that man rich is
 He is a rich man.
13. **이 말을 믿지 말고**
 i mareul mitchi malko
 this speech to trust avoid
 Don't believe that talk.
14. **길 매우 넓다**
 kil maiou nelpta
 road very broad is
 The road is very broad.
15. **턱이 아들이 몇처오**
 taiki atari myetech'io
 sir sons how many are
 How many children have you?
16. **아들 둘 과 딸 하나 두엇소**
 atal toul koa ttal hana touesso placed
 sons two and daughter one placed
 I have two sons and one daughter.

* Oppositive case.

EXERCISE 3.

1. 통에 물 부어 라
 통에 t'ongei 물 moul 부어 라 pouera
 in tub water pour
 Pour water in the tub.

2. 일 아는 사람을 보내오
 일 il 아는 anan 사람을 sarameul 보내오 ponaio
 work knowing man send
 Send somebody who knows the work.

3. 두 가지 연고 잇소
 두 tou 가지 kachi 연고 yenko 잇소 isso
 two kinds reason are
 There are two reasons for this.

4. 노끈 좀 미여 주오
 노끈 nokkeun 좀 chom 미여 maiye 주오 chono
 string little tied give
 Tie this string a little.

5. 그 사름은 혼 눈이 머렛소
 그 keu 사름은 sarameun * 혼 han 눈이 nouni 머렛소 meresso
 that man one eye was blind
 That man is blind in one eye.

6. 화포 물이 날겟소
 화포 hoap'o 물이 mouri 날겟소 nalkeisso
 coloured cloth water will fly
 This cloth will fade in washing.

7. 이 책 어디서 판각호오
 이 i 책 ch'aik 어디서 etaisye 판각호오 p'ankakhao
 his book where print
 Where was this book printed?

8. 이 책 여기서 박엿소
 이 i 책 ch'aik 여기서 yekeuisye 박엿소 pakyesso
 this book here was hammered
 This book was printed here.

* Oppositive case.

EXERCISE 3 (*continued*).

9. **닌석훈 사름이오**
 ninsaikhān saramio
 avaricious man is
 He is avaricious.

10. **책을 다 보았소**
 ch'aikeul ta poasso
 book all have seen
 I have read all this book.

11. **풀 우희 자리 펴라**
 p'oul ouheni chari p'yera
 weed above mat spread
 Spread the mat over the grass.

12. **집 세간 다 일헛소**
 chip syeikan ta irhesso
 house property all has lost
 He has lost all his property.

13. **뜻 맛초기 어렵소**
 tteut match'oki eryepso
 opinion to fit difficult
 He is hard to please.

14. **이는 사랑하는 아희오**
 inan saranghanan aheuiō
 as for this lovable child is
 This is my favourite child.

15. **종자 낚리지 말고**
 chyongcha parichi malko
 seed to throw away avoid
 Don't throw away the seeds.

16. **씨 잘 두었다 심어라**
 ssi chal touetta simera
 seeds well have place sow
 Take care of the seeds and sow them.

EXERCISE 4.

1.

소견 **되로** **하여라**
 sokyen tairo hayera
 experience according make
 Act according to experience.

2.

미우 **그릇** **되엿소**
 maiou keurat toiyesso
 very wrong has become
 It is exceedingly wrong.

3.

능히 **감당** **하게소**
 neunghi kamtang hakeisso
 able responsible will make
 I have full qualifications.

4.

오래 **견되지** **못** **하게다**
 orai kyentaichi mot hakeitta
 long to endure not will make
 I cannot endure it any longer.

5.

병이 **좀** **낫소**
 pyengi chom nasso
 sickness little better
 He is a little better.

6.

미우 **이상한** **일이오**
 maiou isyanghan irio
 very strange work is
 This is very strange.

7.

엇더케 **생각** **하오**
 ettek'eui saingkak hao
 how think make
 What do you think?

8.

각박히 **굴지** **말나**
 kakpakhhi koulchi malla
 rudely to behave avoid
 Don't behave rudely.

EXERCISE 4 (*continued*).

9. 우리 두리 흠끼 흡세다
 ouri touri hankeui hapsyeita
 we two together make
 Let us act together.

10. 갑슬 과히 주었소
 kapsal koahi chouesso
 price too many has given
 He gave too much for it.

11. 좀 급고 또 지져라
 chom koupkko tto chichyera
 little boil and also fry
 Boil some and fry some.

12. 구으면 잘 먹겠다
 kouecumyen chal mekkeitta
 if boil well will eat
 It will taste best boiled.

13. 뵈로 몬지 쓰러라
 pouiro monchi sseurerara
 with brush dust wipe
 Wipe the dust off with a brush.

14. 더디 가면 일키 쉽다
 tetai kamyen ilk'i souipta
 slow if go to lose is easy
 If you are slow you will lose it.

15. 널판이 넓고 길다
 nelp'ani nelpko kilta
 board broad and long is
 The boards are broad and long.

16. 데기 마루 노하라
 chyekeui marou nohara
 there flooring place
 Put the flooring there.

EXERCISE 5.

1. 올에 풍년 드렷소
 orei p'oung nyen teuresso
 this year plentiful year has entered
 There are full crops this year.

2. 쌀 갑시 떠려질듯 희오
 ssal kapsi tterechil-teut hao
 rice price fall probably make
 Rice will probably fall in price.

3. 백성이 걱정 암소
 paiksyengi kekchyeng epso
 people anxiety not is
 The people will not be anxious.

4. 전 년은 흉년 이지오
 chyen nyeneun hyoungnyen ichio
 before year year of scarcity is
 Last year was a year of scarcity.

5. 제 독고로 제 발을 찍었소
 chei tokkeuiro chei pareul chchikesso
 his axe his foot has cut
 He has brought this trouble on himself.

6. 동성 고치 친호오
 tongsaing katch'i * ch'inhaeo
 brothers like friendly
 They are as friendly as brother.

7. 그 사름 말 험부로 희오
 keu saram mal hampouro hao
 that man speech recklessly makes
 That man speaks recklessly.

8. 늘의 수정을 모론다
 naimeui sachyengeul moronta
 others affairs knows not
 He does not consider anybody.

* Adverb.

EXERCISE 5 (*continued*).

9. 제 일 만 생각 흐오
 chei il man saingkak hao
 his work only think makes
 He thinks only of himself.

10. 내 소견은 그러찬다
 nai sokyeneun keure-ch'ant'a
 my experience thus is not
 My experience is different.

11. 더 구호 것 업소
 te kouhal ket epso
 more desiring thing not is
 I want nothing more.

12. 예사론 일이오
 yeisaron irio
 ordinary work is
 It is an ordinary affair.

13. 이 시이에 소동이 대단 흐오
 i saiei sotongi taitan hao
 this period reports exceeding make
 There are all kinds of reports now.

14. 난리 날가 봄녀 되오
 nalli nalka ryemnye toio
 war producing fear becomes
 They are afraid there will be war.

15. 관원이 도망흐엿소
 koanouenii tomanghayesso
 officials ran away
 The officials have run away.

16. 역적 만히 낫소
 yekchek manhi nasso
 rebels many have produced
 There were many rebels.

EXERCISE 6.

1. 비 암 이 잇 스 니 뒷 비 가 오
 paiaami issani* patpi kao
 serpent is quickly go
 There is a snake; go quickly.
2. 다 시 숨 혀 보 겟 소
 tasi salphye pokeisso
 again having inquired I will see
 I will make further inquiries.
3. 별 노 분 별 훌 것 업 소
 pyello pounpyelhal ket epso
 other distinguishing thing not is
 There is no other means of distinction.
4. 달 니 훌 수 가 잇 소
 talli hal souka isso
 other making way is
 There is another way of doing it.
5. 이 련 것 또 잇 소
 iren ket tto isso
 this thing more is
 There are more of this kind.
6. 뜻 에 미 우 합 후 오
 tteuteui maiou haphao
 with feeling very corresponds
 This suits my views.
7. 내 가 홍 상 그 려 케 알 앗 소
 naika hangsyang keurek'ei arasso
 I always thus knew
 I was always of this opinion.
8. 지 금 이 야 지 듯 겟 소
 chikeumiya kkaitatkeisso
 now only I will realise it
 It is only now that I realise it.

* Ni has the force of a semicolon; see p. 63.

EXERCISE 6 (*continued*).

9. 이 칼을 무되게 말아
 i k'areul mouteuikei mara
 this knife bluntly avoid
 Con't blunt this knife.

10. 나는 벌의게 쏘였소
 nanan pereuikei ssyoesso
 as for me by bee have shot
 I have been stung by a bee.

11. 옷 헐고 더럽다
 ot helko terepta
 clothes torn and dirty
 My clothes are torn and dirty.

12. 빠라 넓어라
 ppara nipera
 wash (them and) dress
 Wash them and wear them.

13. 술 먹고 날마다 취해
 syoul mekko nal mata ch'youi hao
 wine drink and day every drunk make
 He drinks and gets drunk every day.

14. 취한 사람 만다
 ch'youihan saram mant'a
 drunk men many
 There are many drunken men.

15. 멍친 사람 과 같다
 mitch'in saram koa katta
 mad men with same
 They are like madmen.

16. 그릇 되었시니 다시 시작 해
 keurat toiyessini tasi sichak hao
 wrongly have become again begin make
 This is all wrong; try it again.

EXERCISE 7.

1.

여기 가 서거라

chyekeui ka setkera*

there go stand be

Go there and stand.

2.

이 옷 잘 기워라

i ot chal kionera

these clothes well mend

Mend these clothes well.

3.

하 서 편에 잇소

hai sye p'yenei isso

sun west side is

The sun is in the west.

4.

제 죄를 항복 흥오

chei choireul hangpok hao

his fault acknowledge make

He confesses his fault.

5.

길을 뜨르가지 못 흥오

kireul ttarakachi mot hao

road to accompany not make

I cannot keep up with you.

6.

도모지 얼마나 되오

tomochi elnana toio

altogether how many become

How many are there altogether?

7.

모로겟소 혜 보아라

morokeisso hyei poara

I will not know count see

I do not know; count and see.

8.

너무 셀어 쓰지 못 흥오

nemou chyeke sseuchi mot hao

too little to use not make

There is too little to be of any use.

* Setkera se-itkera.

EXERCISE 7 (*continued*).

9. 절노 그리 되였소
 chyello keuri toiyesso
 naturally thus become
 It became so of itself.

10. 널니 든긴 사림이오
 nelli tankin saramio
 broadly travelling men are
 They are great travellers.

11. 문 견이 만타
 moun kyeni mant'a
 hearing seeing many
 They have had great experience.

12. 두 사름은 상극이오
 tou sarameun * syangkeukio
 two men adversaries are
 These two men are enemies.

13. 우리 니웃 사림이오
 ouri niout saramio
 we neighbour men are
 We are neighbours.

14. 진흙에 빠졌소
 chinheulkei † ppachyesso
 mud have fallen
 I have fallen into the mud.

15. 밟혜 나물이 낫소
 pathei namouri nasso
 in field vegetables have produced
 The vegetables have come up.

16. 물 며 편에 사오
 moul chye p'yenei + sao
 water that side lives
 He lives on that side of the water.

* Oppositive case.

† Locative case.

EXERCISE 8.

1. **여 사 름 죽 게 되 엇 소**
 chye saram choukkei * toiyesso
 that man dying has become
 That man is going to die.

2. **우 리 집 에 쥐 가 만 타**
 ouri chipei chyouika mant'a
 our house rats are many
 Our house is overrun with rats.

3. **아 직 어 른 못 되 엇 소**
 achik eroun mot toiyesso
 as yet man not become
 He is not yet of full age.

4. **일 족 누 어 자 오**
 ilcheuk noue chao
 early resting sleep
 Go to bed early.

5. **세 월 만 허 비 흉 엇 소**
 syei ouel man hepi hayesso
 year month only waste made
 He was only wasting time.

6. **감 즈 를 엊 을 수 업 소**
 kamcharal eteul sou epso
 potatoes obtaining way not is
 There are no means of getting potatoes.

7. **홈 의 가 손 보 다 낫 소**
 homeuika son pota nasso
 hoe hand compared superior
 The hoe is handier.

8. **얌 견 훈 부 인 이 오**
 yamchyenhan pouinio
 charming woman is
 She is a pretty woman.

* Adverb.

EXERCISE 8 (*continued*).

9.

돕히 **거려** **두어라**
 nophi kere touera
 highly hang place
 Hang it high up.

10.

거려 **둘** **되** **업소**
 kere toul tai epso
 hang placing place not is
 There is no place to hang it.

11.

이 **병을** **잘** **곳치겟소**
 i pyengeul chal kotch'ikeisso
 this sickness well will cure
 Can you cure this sickness?

12.

약 **먹고** **喬섭** **잘** **흐오**
 yak meko chyosyep chal hao
 medicine eat recovery well make
 Take medicine and be careful.

13.

물 **잠깐** **붓잡아라**
 mal chamkkan poutchapara
 horse little take hold of
 Hold the horse a little.

14.

비 **아래** **잇소**
 pai arai isso
 ship below is
 It is down in the hold.

15.

우리눈 **량식** **업소**
 ourinan ryangsik epso
 as for us supplies not is
 We are out of food.

16.

이 **해눈** **뉘가** **당** **흐오**
 i hainan nouika tang hao
 this loss who responsible
 Who makes good this loss?

EXERCISE 9.

1.

책 쓰겟소
 ch'aik sseukeisso
 books will write
 Will you write a booh?

2.

못 쓰겟소
 mot sseukeisso
 not will write
 I will not write (a book).

3.

왜 그리 흥오
 ouei keuri hao
 why thus make
 Why so?

4.

겨를 업소
 kyeral epso
 leisure not is
 I have no leisure.

5.

볼 일이 만라
 pol iri mant'a
 about to look work many
 I have much business to attend to.

6.

무슴 일이 오
 mousam irio
 what work
 What kind of business?

7.

장사 혔다
 chyangsa hanta
 trade I make
 I am trading.

8.

장사 변변치 앉소
 chyangsa pyenpyench'ianso
 trade good not is
 Trade is not good.

EXERCISE 9 (*continued*).

9. 화륜선 아니 왓소
 hoaryounsyen ani oasso
 fire-wheel-ship not has come
 A steamer has not come

10. 양 목이 빗纱
 yang moki pis-ssa
 foreign cloth dear is
 Picce goods are dear.

11. 석 유 만히 드려왓소
 syek you manhi teureoasso
 stone oil many has entered
 Has plenty of kerosene oil arrived?

12. 지금은 조곰 만 왓소
 chikeumeun chokom man oasso
 as for the present little only has come
 Only a little has come at present.

13. 그려면 엇데케 흐오
 keuremyen ettek'ei hao
 if it is thus how makes it
 What is then to be done?

14. 나는 모로겟소
 nanan morokeisso
 I will not know
 I cannot tell.

15. 할 수가 업소
 hal souka epso
 about to make plan not is
 There is nothing to be done.

16. 올라 그리 흐자
 olt'a keuri hacha
 true thus make
 Good ; do so.

EXERCISE 10.

1. 내 가 서 울 올 나 간 다
 naika Syeoul olla kanta
 I Seoul ascend go
 I am going to Seoul.

2. 어 능 때 가 겟 소
 ena ttai kakeisso
 what time will go
 When will you go?

3. 지 금 모 로 겟 소
 chikeum morokeisso
 now I will not know
 I cannot tell at present.

4. 일 이 업 스 면 리 일 가 오
 iri epsamyen nai-il kao
 work if not is to-morrow I go
 If nothing prevents me I'll go to-morrow.

5. 물 든 겟 소 보 고 든 겟 소
 mal t'akeisso pokyo t'akeisso
 horse will ride chair will ride
 Will you go by chair or on horseback?

6. 여 고 도 흔 물 잇 소
 yekeui chyoheun mal isso
 here good horse is
 Are there good horses here?

7. 여 고 잇 는 물 다 적 은 거 시 오
 yekeui innan mal ta chyekeun kesio
 here being horse all small things are
 The horses here are all small.

8. 물 삭 내 여 오 너 라
 mal saknaiye onera
 horse wages take out come
 Hire a horse.

EXERCISE 10 (*continued*).

9. 돈 얼마나 주겠소
 ton elmania choukeisso
 money how much will you give
 How much money will you give.

10. 다른 사 름 얼마나 주오
 taran saram elmania chouo
 other man how much gives
 How much do others give?

11. 흔 물의 닷 냥 식
 han mareui tan nyang sik
 one horse five nyang each
 Five nyang for each horse.

12. 내 하인 불네 오너라
 nai hain poulle onera
 my servants call come
 Call my servants.

13. 물 짐 시러라
 mal chim sirera
 horse burden load
 Load the horse.

14. 짐 만타 소기 시러라
 chim mant'a sokei sirera
 baggage many on ox load
 There's much baggage; load bulls.

15. 물 업소 소 만 잇소
 mal epso so man isso
 horse is not ox only is
 There are no horses; only bulls.

16. 언제 도라 와 몰나
 enchei tora oa molla
 when back come not know
 When do you return? I cannot say.

EXERCISE 11.

1.

잘 있느냐
 chal innanya
 well are
 Are you well?

2.

예 잘 있소
 yei chal isso
 yes well I am
 Yes; I am well.

3.

밥 먹었느냐
 pap mekennanya
 rice have eaten
 Have you dined?

4.

밥 아니 먹었소
 pap ani mekesso
 rice not have eaten
 I have not dined.

5.

술 만 먹어
 syoul man meke
 wine only I eat
 I only take wine.

6.

담비 있느냐
 tampai innanya
 tobacco is
 Is there any tobacco?

7.

담비 사 왔소
 tampai sa oassso
 tobacco buy have come
 I bought tobacco.

8.

이 냥반 늄 택이오
 i nyangpan noui taikio
 this gentleman who house is
 Who is this gentleman?

EXERCISE 11 (*continued*).

9. 여고 있느 사름이오
 yekeui innan saramio
 here being man is

He belongs to this place.

10. 성이 무엇시오
 syengi mouessio
 name what is
 What is his name?

11. 방 서방 이오
 Pang syepang io
 Pang Mr. is
 He is Mr. Pang.

12. 내 친고 요
 nai ch'inko yo
 my friend is
 He is my friend.

13. 전에 아니 보았소
 chyenei ani poasso
 formerly not have seen
 I never met him before.

14. 죠희 가져 오너라
 chyohcui kachye onera
 paper bring come
 Bring me paper.

15. 편지 쓰겟소
 p'yenchi sseukeisso
 letter I will write
 I intend writing a letter.

16. 봇 아니 사 왔소
 pen ani sa oasso
 not buy come
 I did not buy a pen.

EXERCISE 12.

1. 대인 손님 왓소
 tai-in sonnim oasso
 great man guest has come
 Visitors have come, sir.

2. 몇 분이 오셨느냐
 myet pouni * osemmanya
 how many gentlemen have come
 How many gentlemen are there?

3. 세 분 이오 너 아느냐
 sei poun io ne ananya
 three gentlemen are you know
 There are three. Do you know them?

4. 나 못 보아 아지 못 희오.
 na mot poa achi mot hao
 I not seen to know not make
 I know nothing of them whatever.

5. 교군 듣고 왓느냐
 kyokoun t'ako oannanya
 chair-coolie ride and came
 Have they come in chairs?

6. 다 물 듣고 왓소
 ta mal t'ako oasso
 all pony ride and came
 They all came on horseback.

7. 하인 있느냐
 hain innanya
 servant is
 Have they any servant?

8. 고수 명함 드렷
 keuisyou myengham teuryesso
 flag-hand card presented
 The attendant brought their cards.

* Numerative of gentlemen.

EXERCISE 12 (*continued*).

9.

내 친호 친고 요
 nai ch'inhān ch'inko yo
 my friendly friend is
 They are my good friends.

10.

사랑에 되서 드려라
 sarangei moisyē teuryera
 in guest-room attend present
 Show them into the drawing-room.

11.

조곰 안져 기드리오
 chokom anchye kitario
 little having sat wait
 Sit down and wait a little.

12.

차 부어 터접 흐여라
 ch'a poue taichyep hayera
 tea poured welcome make
 Pour out some tea for them.

13.

이 분은 뉘 시오
 i pounieun noui sio *
 this gentleman who is
 Who is this gentleman?

14.

알고 지내오
 alko chınaio
 know and pass
 Let me introduce you.

15.

내 동네 친고 요
 nai tongnai ch'inko yo
 my village friend is
 A friend from my village.

16.

탁이 츄인 이오
 taiki † chyouin io
 house master is
 Are you the master, sir?

* *Sio* please.† *Taiki* sir.

EXERCISE 13.

1. **지금** **초자** **왔시니** **고맙소**
 chikeum ch'acha oassini komapso
 now seek have come thanks
 Thanks for your visit.
2. **무슴** **말슴** **이오**
 mousam malsam io
 what speech is
 Don't mention it.
3. **외국** **사람** **다른** **나라** **와서**
 oikouk saram taran nara oasye
 foreign man another nation come
 A foreigner visiting another country,
4. **엇지** **주인을** **아니** **초겟소**
 etchi chyouineul ani ch'atkeisso
 how master not will seek
 Why not call on you, sir?
5. **덤심** **함찌** **흡세다**
 chyemsim hamkkeui hapsyeita
 tiffin together let us make
 Have tiffin with me.
6. **내** **조반을** **갓** **먹고** **왔소**
 nai chopaneul katmekko oasso
 I breakfast just eat and came
 I have just had my breakfast
7. **이** **것** **맛** **잇스니** **찹수오**
 i ket mat issani chapsouo
 this thing taste is (please) eat
 Try this; it tastes nice.
8. **맛** **잇셔** **잘** **먹소**
 mat issye chalmekso
 taste being well eat
 It is good. I've dined well.

EXERCISE 13 (*continued*).

9. 내 집으로 흔 번 오시오
 nai chipeuro han pen osio
 my house one time come please
 Come and see me some time.
10. 겨를 잇스면 츄자 가리다
 kyereul issamyen ch'acha karita
 leisure if is seek go
 I will call when I can find time.
11. 날이 져 모르겠시니 갑세다
 nari chyemeuressini * kapsyeita
 day late let us go
 It is getting late; I must go.
12. 그리 밧비 가면 무엇 흐오
 keuri patpi kamen mouet hao
 thus quickly if go what make
 Why in such a hurry?
13. 좀 암쳐 니 아기 나 흐오
 chom anchye niaki-na hao
 little sat story some make
 Sit down and talk a bit.
14. 잠깐 볼 일이 있소
 chamkkan pol iri isso
 directly seeing work is
 I have some business waiting.
15. 이리 오너라 교군 불네라
 iri onera kyokoun poullera
 here come chair-coolie call
 Boy! call the chair-coolies.
16. 대인 괴시고 가거라
 tai-in moisiko kakera
 great man serve and go
 Go and see His Excellency out.

* Ni has the force of a semicolon; see p. 63.

EXERCISE 14.

1. 마당에 나무 있느냐
 matangei namou innanya
 in court trees are
 Are there trees in the courtyard?

2. 다른 나무 업고 꽃 만 있으소
 taran namou epko kkot man isso
 other wood not is and flowers only are
 There are no trees, only flowers.

3. 꽃 뛰여 보기 빼타
 kkot p'ouiye pokи chyot'a
 flowers have flowered seeing is good
 The flowers in bloom are a pretty sight.

4. 동산에 실과 나무 있으소
 tongsanei silkoa namou isso
 in garden fruit wood is
 There are fruit trees in the garden.

5. 그 실과 먹기 빼타
 keu silkoa mekki chyot'a
 that fruit eating is good
 That fruit is good to eat.

6. 밧혜 풀이 만라
 pathei p'ouri mant'a
 in field weeds many are
 The field is full of weeds.

7. 풀 몬저 미고 나물 심어라
 p'oul monchye maiko namoul simera
 weeds first pull and vegetables sow
 First pull out the weeds and then sow vegetables.

8. 이 밧혜 풀이 업소
 i pathei* p'ouri epso
 this field weeds not are
 There are no weeds in this field.

* Locative case.

EXERCISE 14 (*continued*).

9. 그러면 나물 심어라
 keuremyen namoul simera
 if thus vegetables sow
 Sow vegetables then.

10. 다 심은 후에 엇지 흐오
 ta simeun houei etchi hao
 all sown after how make
 After they are all sown, what next?

11. 날마다 물 주어라
 nal mata moul chouera
 day each water give
 Water them every day.

12. 이 나무 빼흔 열미 잇소
 i namou chyoheun yelmai issos
 this wood good fruit is
 There is fine fruit on these trees.

13. 후에 실과 잘 열겟소
 houei silkoia chal yelkeisso
 afterwards fruit well will open
 There will be good fruit by-and-by.

14. 날이 가으면 꽃치 다 마르겟소
 nari kameumyen kkotchi'i ta marakeisso
 day if dry flowers all will dry up
 If the weather is dry, the flowers will all dry up.

15. 저녁에 물 주면 걱정 업소
 chyenyekei moul choumyen kekchyeng epta
 in evening water if give fear not is
 If you water them in the evening, it will be all right.

16. 오늘 비가 올가 보다
 onal pika olka pota
 to-day rain coming likely I see
 I think it will rain to-day.

EXERCISE 15.

1. 날이 셔늘한니 구경 잘 가
 nari syeneurhani koukyeng chal ka
 day fresh sight-seeing well go
 It is fine day to go for a walk.
2. 오늘은 어디 출입하겠소
 onareun * etai ch'youriphakeisso
 to-day where will saunter
 Where will you go to-day for a walk?
3. 갈 터 만흔덕 알 수 업소
 kal tai manheuntai al sou epso
 going place being many knowing means not is
 There are so many places to go to, I can't tell.
4. 내 동모 혼티 가 무례보
 nai tongmo hantai ka mo-re-po
 my companion before go inquire see
 Go and ask my friend.
5. 오늘은 거를 업소 릭일 갑세다
 onareun kyereur epso nai-il kapsyeita
 to-day leisure not is to-morrow let us go
 We have no time to-day; let us go to-morrow.
6. 가면 혼 누 일 되겠소
 kamyen han sou il toikeisso
 if go one several day will become
 How many days will you be gone?
7. 이 시이 날이 가므로시니
 i saii nari kameuressini
 this period day has dried
 It has been dry weather of late.
8. 곡식이 다 마르게 된다
 koksiki ta marakei † tointa
 crops all dry become
 The crops are all being burnt up.

* Oppositive case.

† Adverb.

EXERCISE 15 (*continued*).

9. 비 오면 보리 잘 된다
 pi omyen pori chal tointa
 rain if comes barley well become
 If there is rain, we will have a good crop of darley.

10. 어제 눈 만히 왔다
 echyekkeui noun manhi oatta
 yesterday snow much came
 There was a heavy fall of snow yesterday.

11. 날이 차워 곡식 잘 못 된다
 nari ch'ioue koksik chal mot tointa
 weather being cold crops well not become
 The season is cold and the crops don't ripen properly.

12. 어제 침더니 오늘은 덥다
 echyekkeui chipteni onareun tepta
 yesterday cold to-day is warm
 Yesterday it was cold; to-day it is warm.

13. 곡식 잘 되면 쌀 갑 누리겠다
 koksik chal toimyeu ssal kap narikeitta
 crops well if become rice price will descend
 If there are good crops, the price of rice will fall.

14. 우리 나라 고호 올녀 달아라
 ouri nara keuiho * ollye tarara
 our nation flag having ascended hang up
 Hoist the national flag.

15. 날이 어두울 때 고 누려라
 nari etououl ttai keui naryeaa
 day darkening time flag descend
 Lower the flag at dusk.

16. 날마다 그 티로 하여라
 nal mata keu tairo hayera
 day every thus according make
 Do this every day.

* *Keui* or *keuiho* flag. Here the latter is better.

EXERCISE 16.

1. 죠선 소가 미우 크다
 Chyosyen soka maiou k'euta
 Corean ox very big is
 The Corean ox is very large.

2. 짐 만히 싯고 밧 잘 갈다
 chim manhi sitko bat chal kalta
 loads many carries and field well tills
 Good for carrying loads and cultivating the fields.

3. 이 쥬레 무거워 끄을기 어렵다
 i syourei moukeoue kkeueulki eryepta
 this cart being heavy drawing is difficult
 The cart is heavy and difficult to draw.

4. 힘 만 쓰면 잘 끄을겟다
 him man sseumyen chal kkeueulkitta
 strength only if use well will draw
 If you only exert yourself you will draw it easily.

5. 황소게 메여야 잘 끄을다
 hoangsokei * meiyeya chal kkeueulta
 bull carrying well pulls
 A bull yoked to it will pull it better.

6. 이 즘성 몰고 나가 먹여라
 i cheumsaing molko naka mekyera
 these animals drive and out go feed
 Drive the animals out to feed.

7. 송아지 노새 만치 크다
 songachi nosai manch'i k'euta
 calf mule size is big
 A calf is about as big as a mule.

8. 망아지 크기는 나귀 짓다
 mangachi k'eukinan nakoui katta
 foal as for size ass equal is
 A foal is as big as an ass.

* Locative case.

EXERCISE 16 (*continued*).

9. 물은 스롭 지네면 족히 듣겠다
 mareun sarop chinaimyen ebyokhi t'akeitta
 as for horse three years if pass sufficiently will ride
 If a horse is over three years old, it is fit to ride upon.
10. 집 도야지논 되 도야지 만 못 혔다
 chip toyachinan * moi toyachi man mot hata
 house pig hill pig equal not make
 The domestic pig is not so big as the wild pig.
11. 이 개 사오나와 사름을 물다
 i kai saonaoa saraneul moulta
 this dog fierce men bites
 This dog is fierce, it bites men.
12. 멀니 쫓고 갓가이 흐지 마라
 melli chéhotko katkai hachi mara
 long distance drive and near to make avoid
 Drive it far away and don't go near it.
13. 솟 둑은 우룸 잘 운다
 sont talkeun ouroum char ounta
 male fowl cry well crows
 The cock crows well.
14. 암 둑은 알 만히 낫켓다
 am talkenn al manhi natk'etta
 female fowl egg many will produce
 The hen lays plenty of eggs.
15. 집 즘승 먹이면 리가 만하
 chip cheumseung imekimyén rika † mant'a
 house animal if rear profit many
 The rearing of domestic animals is profitable.
16. 이 시 소리 듯기 뜻다
 i sai sorai teutki chyot'a
 this bird sound hearing is good
 This bird sings well.

* Oppositive case.

† Though spelt *rika*, it is read *ika*.

EXERCISE 17.

1. 무숨 일이 잇소 요란호 일이 잇소
 mousam iri isso yoranhan iri isso
 what work is riotous work is

What is the matter? There is a row on.

2. 사름이 우물에 빠졌다
 sarami ounourei ppachiyetta
 man in well has fallen

A man has fallen into the well.

3. 웨 빠졌소 사름이 밀쳐 네어졌다
 ouei ppachyesso sarami milchye nenechiyetta
 why has fallen man pushed fell over

How did he fall? He was pushed over by someone.

4. 물 탈 때 돌에 것쳤다
 mal tal ttai torei* ketch'yetta
 pony riding time stone struck against

He struck against a stone while riding

5. 그레케 물게 떠러졌다
 keurek'ei malkei tterechiyetta
 thus from horse fell down

He accordingly fell from his horse.

6. 어름 잇그레워 발 붓칠 수 업다
 ereum mitkeureoue pal poutch'il sou epta
 ice being slippery foot joining means not is

The ice is slippery and one cannot hold one's feet.

7. 비가 만히 와서 담이 문허졌다
 pik'a manhi oasye tami moumhechiyetta
 rain many came wall fell in ruins

After the heavy rain the wall all fell down.

8. 모군 불네 곳쳐 쌔리라
 mokoun poulle kotch'ye ssaraira †
 coolie call renew build make

Call coolies and tell them to rebuild it.

* Locative case.

† Ssaraira—ssara hayera.

EXERCISE 17 (*continued*).

9. 이 두 모군 일 잘 못 흐오
 i tou mokoun il chal mot hao
 this two coolies work well not make
 These two coolies do not work well.

10. 삵돈 주어 보내고 다른 모군 불네라
 saktan choue ponaiko taran mokoun poullera
 wages given send and other coolies call
 Pay them off and get other coolies.

11. 모군 흐나해 돈 얼마 식 주오
 mokoun hanahei * ton elma sik chouo
 coolies one money how much each give
 How much shall I give each coolie?

12. 우물 파는 뒤 깁히 파라
 oumoul p'anen tai kiphi p'ara
 well digging place deeply dig
 When digging a well, dig it deeply.

13. 깁게 파면 물 잘 소사난다
 kipkei p'anven moul chal sosananta
 deeply if dig water well springs up
 If you dig deep, you will get plenty of water.

14. 보힝군 셔울서 누려 왔다
 po-haing-koun Syeoul-sye narye oatta
 foot-going coolie Seoul from descended has come
 The courier has come from Seoul.

15. 어적기 떠나서 웨 지금 왓소
 echyekkeui ttenasye ouei chikeum oasso
 yesterday departed why now have come
 He left yesterday, why has he only arrived now?

16. 늦게 오면 돈 감흐여 주어라
 neutkei omyeon ton kamhaye chouera
 late if come money reduced give
 If he arrives late, cut his pay.

* Locative case.

EXERCISE 18.

1. 물 듣고 산에 올나 가기 어렵소
 mal t'ako sanei olla kaki eryepso
 horse ride and hill ascend going is difficult
 It is difficult to go up hill on horseback.

2. 보교 듣고 가기 쉽다
 pokyo t'ako kaki souipta
 chair ride and going is easy
 It is easy going by chair.

3. 거려 가면 더 편하다
 kere kamyen te p'yenhata
 having walked if go more comfortable
 (But) going on foot is easiest.

4. 너는 보교 듣고 나는 물 듣고 가자
 nenan pokyo nanan mal t'ako kacha
 as for you chair ride and as for me pony ride and let us go
 You take a chair and I'll take a pony.

5. 얼는 갑세다 희 저물겟소
 elleun kapsyeita hai chyemeulkeisso
 quickly let us go sun will darken
 Let us go quickly; it is getting dark.

6. 희 지겟시니 급히 도라가
 hai chikeissini keuphi toraka
 sun will set quickly back go
 Get back quickly, the sun is setting.

7. 밤에 가도 관계치 앉소
 pamei kato koankyeich'ianso
 at night go though concern not is
 It does not matter though we go at night.

8. 길 뜻코 쥐 막 갓갑다
 kil chyok'o chyou mak katkaptia
 road good and wine booth is near
 The road is good and the inn is near.

EXERCISE 18 (*continued*).

9. 모래 내 가 친 고 를 츠 자 가 겠 다
 morei naika ch'inkoral ch'acha kakeitta
 day after to-morrow I friend visit will go
 I shall call on my friend the day after to-morrow.

10. 이 친 고 가 다른 곳에 사 오
 i ch'inkoka taran kotei sao
 this friend another in place lives
 This friend lives in another locality.

11. 가 는 길 이 험 호 고 머 려 가 기 어 립 다
 kanan kiri hemhako mere kaki eryepta
 going road dangerous and distant going difficult
 The road is long and dangerous and difficult to go.

12. 암 희 강 이 잊 셔 못 건 너 가
 apheui kangi issye mot kenne ka
 in front river being not across go
 There is a river ahead which cannot be crossed.

13. 비 가 오 면 건 너 가지 못 흐 오
 pikka omyeon kenne kachi mot hao
 rain if come across to go not make
 If there is rain, it cannot be crossed.

14. 다 리 업 고 비 도 업 스 이 엇 더 케 흐 오
 tari epko pai to epsani ettek'eい hao
 bridge not is and boat also not is how make
 There is neither bridge nor boat. What is to be done?

15. 흐 로 지 내 면 족 히 건 너 가 겠 다
 haro chinaimyen chiyokhi kenne kakeitta
 one day if pass able across will go
 If you wait a day, you will be able to get across.

16. 셔 울 여 고 셔 몇 니 되 오
 Syeoul yekeuisye myen ni toio
 Seoul from here how many mile become
 How many miles is it from here to Seoul?

EXERCISE 19.

1. 여리 니 안 되니 좀 잇다가 가겟다
 yere ni an toini chom ittaka kakeitta
 several li * not become little directly will go

It is no distance ; you will be there directly.

2. 다른 길이 업고 즈럼길 있으소
 taran kiri epko cheurem-kil isso
 another road not is and by-way is

There is no other road ; there is a short cut.

3. 둘이 올나 오면 길 가기 도라
 tari olla omyen kil kaki chyot'a
 moon ascend if comes road going is good

If the moon rises, it will be easy going.

4. 그 짐이 무거워 훈 사룸이 지지 못 혔다
 keu chimi moukeoune han sarami chichi mot hanta
 that package being heavy one man to carry not make

That package is heavy, it needs more than one man to carry it.

5. 두어 사룸 불네 쳐 가거라
 tou-e saram poulle chye kakera
 two or more men having called carried go

Call two or more men to take it away.

6. 저녁에 어듸 가 자겟소
 chyenyekei etai ka chakeisso
 at night where go will sleep

Where will you go and stay for the night?

7. 어듸던지 어두우면 머물겠다
 etaiteuchi etououmyen memeulkeitta
 wherever if dark I will stay

I will stay wherever I happen to get to at dusk.

8. 술 막에 드려 가 봇짐 잘 맟겨라
 syoul makei † teure ka potchim chal matkyera
 wine booth enter go baggage well entrust

See to your baggage when you enter the inn.

* One *li* is equal, approximately, to one-third of an English mile. † Locative case.

EXERCISE 19 (*continued*).

9. 물건 다 잘 두었다
 moulken ta chal touetta
 articles all well I have placed
 I have taken charge of all the articles.
10. 지금 가 밥 빨비 지어라
 chikeum ka pap patpi chiera
 now go food quickly prepare
 Go now and get me some food at once.
11. 밥 먹은 후에 내 산에 올나 가겠다
 pap mekeun houei nai sanei olla kakeitta
 food eaten after I hill up will go
 I intend going up the hill after dinner.
12. 그 산에 군수 잇서 진 첫다
 keu sanei * kounsa issye chin ch'yetta
 that bill soldier being fort has built
 The soldiers on that hill have built a fort.
13. 여기 큰 절 도 있고 암조 도 있다
 yekeui k'eun chyel to itko amcha to itta
 here large temple also is and shrine also is
 There is here a large monastery and also a shrine.
14. 바다 가에 적은 비 삿 내여 오너라
 pata kaei * chyekeun pai sang naiye onera
 sea edge small boat hire take out come
 Hire a small boat at the seaside.
15. 내 화륜선에 올나가겠소
 nai hoa-ryoun-syneui * ollakakeisso
 I fire-wheel-ship will ascend
 I intend going on board the steamer.
16. 밀 물이 만히 드려와서 나가지 못 훈다
 mil mouri manhi teureoasye nakachi mot hanta
 pushing water many having entered to go out not make
 The tide is coming in and you cannot go out.

* Locative case.

EXERCISE 20.

1. 큰 바람 불면 나갈 맛 업다
 k'eun param poulmyen naksal mat epta
 great wind if blow going out taste not is
 There is no pleasure in going out if it is blowing.

2. 비 지면 벗 나니 길 떠나겠다
 pi kaimyen pyet nani kil ttenakeitta
 rain if stop sunshine come out road will depart
 I will start when the sun comes out and the rain stops.

3. 바람을 보니 오늘 가기로 관계치 않다
 parameul poni onal kakinan koankyeich'iant'a
 wind see to-day going no concern
 As the wind is to-day it is all right for going.

4. 러 일은 명령 비가 올가 보다
 nai-ireun chyengnyeng pika olka pota
 as for to-morrow certainly rain come probable see
 It will certainly rain to-morrow.

5. 구름 보면 비 올 증조 알겠다
 kouram pomyen pi ol cheungchyo alkeitta
 cloud if see rain coming forecast will know
 If you watch the clouds you can tell if it is going to rain.

6. 산 위에 안기 만히 덥히다
 san ouei ankai manhi tephita
 hill above mist many covers
 A heavy mist hangs over the hills.

7. 안기 베셔지면 날이 덥겠다
 ankai pesyechimyen nari tepkeitta
 mist if undress day will be warm
 If the mist rises, the day will be warm.

8. 따히 축축호니 고식 잘 된다
 ttahi ch'youkch'youkhani koksik chal toint'a
 ground wet crops well become
 The ground is damp and there will be good crops.

* Oppositive case

EXERCISE 20 (*continued*).

9. **후 들은 딥고 장마 진다**
 hou tareun tepko chyangma chinta
 after month hot and rainy season carries
 Next month is hot and the rainy season sets in.
10. **너 언제 왔느냐 그 스이 웨 아니 왔느냐**
 ne enchei oannanya keu sai ouei ani oannanya
 you when came that time why not not came
 When did you come? Why did you not come then?
11. **무엇 흐기로 보지 못 흐엿소**
 mouet hakiro * pochi mot hayesso
 what making to see not make
 Where were you that I did not see you?
12. **이 즈음에 분요한 일이 있서 지금 왔소**
 i cheueumei pounyohan iri issye chikeum oasso
 this period troublesome work being now have come
 I've been very busy and have only just now come.
13. **몇 날 만에 왔소 나흘 만에 왔소**
 myen nal manei oasso naheul manei oasso
 how many days period have come four days period have come
 How many days have you been here? I have been here four days.
14. **오 후에 내가 집에 가겠다**
 o houei naika chipei kakeitta
 noon after I to house will go
 I intend going home in the afternoon.
15. **조곰 잇스면 나저 되겟다**
 chokom issamiyen nachai toikeitta
 little if is noon will become
 It will be noon in a little.
16. **날마다 낫지 말고 식 후에 오너라**
 nal mata nitchi malko sik houei onera
 day every to forget avoid food after come
 Don't forget to come every day after dinner.

* Instrumental case.

EXERCISE 21.

1. 중 국 사 름 은 머 리 깎 고
 chyoung kouk sarameun meri kkakkc
 Middle Nation men head cut and
 Chinese shave their heads, and,
2. 죠 션 사 름 은 양 투 짠 다
 Chyosyen sarameun syangtou chchanta
 Corean men top-knot weave
 Coreans bind their hair up into a knot
3. 눈 정 신 이 도 하 멀 니 본 다
 noun chyengsini chyoha melli ponta
 eye spirit being good far sees
 He has good eyesight and can see a long way.
4. 눈 정 기 가 부 족 흐 다
 noun chyengkeuika ponchyok hata
 eye spairit insufficient makes
 He has weak eyes
5. 쇼 경 은 보 지 못 흐 고
 syokyengeun * pochi mot hako
 blind to see not makes and
 The blind cannot see and,
6. 귀 먹 어 리 는 듣 지 못 흐 다
 koui mekerinan * teutchi mot hanta
 deaf man to hear not makes
 The deaf cannot h ear.
7. 병 어 리 는 말 못 흐 고
 pengerinan * mal mot hako
 dumb speech not makes and
 The dumb cannot speak, and,
8. 암 즐 암 즐 방 이 는 듣 니 지 못 흐 다
 ancheul sitting panginian tannichi mot hanta
 room-man * to walk not makes
 The lame cannot walk.

* Oppositive case

EXERCISE 21 (*continued*).

9. 머리에 털 있고 입과 니 와 혀 바닥 다 있다

meriei tel itko ip koa ni oa hye patak ta itta
on head hair is and mouth and teeth and tongue surface all is
He has hair on his head, a mouth, teeth, and a tongue.

10. 그 늙은이가 귀 먹고 니 도 빠졌다

keu neulkeunika koui mekko ni to ppachyetta
that old man ear eat and teeth also has fallen
That old man is both deaf and toothless.

11. 말 듯지 못 흐고 고기 잘 못 먹는다

mal teutchi mot hako koki chal mot meknanta
speech to hear not make and flesh well not eats

He can neither hear nor eat.

12. 귀로 말 들타고 코로 내 맛고

kouiro mal teutko k'oro nai matko
with ear speech hear and with nose smell smell and

One hears with the ear and smells with the nose.

13. 입으로 말 흐고 음식 도 먹어

ipeuro mal hako eumsik to meke
with mouth speech make and food also eats

One speaks and eats with the mouth.

14. 기瘤 나고 목 암 흐고 허리 도 암하

kich'am nako mok apheuko heri to apha
cough come out and neck sore and loins also sore

A cough induces pain both in the neck and loins.

5. 팔에 힘 잇서 무거온 짐 잘 든다

p'arei him issye moukeon chim chal teunta
in arm strength being heavy pack well lifts

His arm is strong and he can lift a heavy weight.

16. 네 손가락 자르고 손톱이 길다

nei sonkarak charcuko sont'opi kiltia
your fingers short and nails long

Your fingers are short but your nails are long.

EXERCISE 22.

1. 길 가는 때 만히 의 셋 소
 kil kanan ttai manhi aisseoso
 road walking time many suffered
 I have suffered much during the journey.
2. 길 멀고 또 험호오
 kil melko tto hemhao
 road long and also dangerous
 The road was long and also dangerous.
3. 지금 내가 미우 곤호니 빈 방 있느냐
 chikeum naika maiou konhani pouin pang innanya
 now I very tired empty room is
 I am very tired; have you an empty room?
4. 안 방에 손님 잇셔 사랑에 류호오
 an pangei sonnim issye sarangei ryouhao
 inside room guests being drawing-room stay
 There are guests in the inner room; put up in the drawing-room
5. 이 방이 무던호여 족히 류호겟소
 i panggi moutenhaye chyokhi ryouhakeisso
 this room comfortable able will stay
 I will take this room; it is all right.
6. 듯자리 정치안타 새 것 밟구아 오너라
 totchari chyengch'iant'a sai ket patkoua onera
 mat clean not is new article changed come
 The mat is not clean; bring a new one.
7. 듯자리 잘 펴고 니불 덥히라
 totchari chal p'yeko nipoul tephra
 mat well spread and blanket cover
 Spread the mat properly and put on a blanket.
8. 봇짐 방 안호로 드려 오너라
 potchim pang anheuro teurye onera
 baggage room inside entered come
 Take my baggage inside the room.

* The *r* is more or less mute,—*youhao*, etc.

EXERCISE 22 (continued).

9. 불 때 이던지 안 때 이던지 관계치 암타
 poul ttaii-tenchi an ttaii-tenchi koankyeich'iant'a
 fire burn whether not burn whether no concern is
 It does not matter whether you light a fire or not.

10. 등 불 혀면 뜨켓다
 teung poul hyemyen chyok'eitta
 lamp fire if you light it will be good
 It will be all right if you light a lamp.

11. 나는 평상에서 좀 누어 자겟다
 nanan p'yengsangeiseyeh chom noue chakeitta
 as for me level table little rested will sleep
 I intend to lie down a little and have a sleep.

12. 담비 먹은 후에 가 누어 자오
 tampai mekeun houi ka noue chao
 tobacco eaten after go rested sleep
 Take a smoke and then go to sleep.

13. 술 막에 무심 먹을 거시 있는 나
 syoul makei + mousami mekeul kesi innanya
 wine booth what eatable things are
 What have they got to eat in the inn?

14. 밥 상 놋코 술 더 가져 와
 pap sang notk'o : syoul te kachye oa
 rice place and wine also bring come
 Bring me dinner and some wine.

15. 쥬인 불네 밥 갑 회계 흐여라
 chyoun poulle pap kap hoikyei hayera
 master call rice price reckoning make
 Call the landlord and pay the bill

16. 밥 갑 다 밗앗소 대인 평안이 가오
 pap kap ta patasso tai-in p'yengani kao
 rice price all have received great man peacefully go
 Your account is paid; a pleasant journey, sir.

• Ablative case.

¹ Locative case.

‡ With an aspirated root, and—*k'o*.

EXERCISE 23.

1. 동 서 남 북 사방 이라
 tong sye nam pouk sa pang ira
 east west south north four regions are
 North, South, East, and West are the four points of the compass.

2. 동 편 슈풀 속에 되 즘성 모히다
 tong p'yen syoup'oul sokei inoi cheumsaing mohita
 east side forest inside hill beast assemble
 There are many wild animals in the forests to the east.

3. 서 국 사람이 장수 만히 흐엿다
 sye kouk sarami chyangsa manhi hayetta
 west nation man trade many have made
 Western nations are large traders.

4. 남 편으로 가면 날이 더 덥다
 nami p'yeneuro kamyen nari te tepta
 south region if go day more warm
 If you go to the south the weather is warmer.

5. 북 풍이 부니깐드로 날이 치워
 pouk p'oungi pouni-kkanteuro nari ch'ioue
 north wind blow because day is cold
 It is chilly, as there is a north wind blowing.

6. 큰 바람 불면 빠가 잘 나가겠다
 k'eun param poulmyen paika chal nakakeitta
 large wind if blows boat well will go out
 If a strong wind blows the ship will go out well.

7. 여기 가 독고 가져 오너라
 chyekeui ka tokkeui kachye onera
 there go axe bring come
 Go there and bring an axe.

8. 내가 나무를 깍겟다
 naika namoural kkakkeitta
 I wood will split
 I intend cutting some wood.

EXERCISE 23 (*continued*).

9. 어 뒤 가 누 냐 암 호로 가 오
 etai kananya apheuro kao
 where go before I go
 Where are you going ? I am going in front.

10. 어 뒤 셔 오 누 냐 뒤 로 셔 온 다
 etaisye onanya touirosye onta
 whence come from behind I come
 Where do you come from ? I come from behind.

11. 내 것 히 두 사 름 잇 다
 nai kyethai tou saram itta
 my side two men are
 There are two men at my side.

12. 너 는 내 왼 편에 서 라
 nenan nai oin p'yenei syera
 as for you my left side stand
 You stand at my left side.

13. 그 사 름 은 내 올 흔 편에 서 라
 keu sarameun nai orheun p'yenei syera
 that man my right side stand
 Let that man stand at my right side.

14. 어 뒤 가 누 어 자 오 지 금 은 모 로 겠 다
 etai ka noue chao chikeumeun morokeitta
 where go rested sleep as for the present I will not know
 Where are you going to sleep ? I cannot tell at present.

15. 빗 비 님 어 나 다 람 박 질 흐 여 라
 patpi nirena taraimpakchil hayera
 quickly rise up run-action make
 Get up quickly and run.

16. 거 리 에 다 라 나 는 사 름 만 타
 kerieci tarananan saram mant'a
 street running men many
 There are a great many men in the street running.

* Oppositive case.

† Locative case.

EXERCISE 24.

1. 북 편에 산이 높고 골이 깊다
 pouk p'yenci sani nopko kori kipta
 north border hills high and valley deep
 There are high hills and deep valleys in the north.

2. 각 석 마 즘성 만타
 kak saik moi cheumsaing mant'a
 each colour hill animals many
 There are many wild animals of all kinds.

3. 범은 쏘기 어렵고 곰은 잡기 쉽다
 pemueun * ssoki eryepko komeun chapki souipta
 tiger shooting difficult and bear catching easy
 Tigers are difficult to shoot; bears are easy to catch.

4. 죠선은 총 메면 다 포수 노릇하오
 Choyoseneun * ch'ong meimyen ta p'osyou norat-hao
 Corea gun if carry all hunter play the part of
 All Coreans carrying guns are considered hunters.

5. 조심 허여 총 잘 노하라
 chosim haye ch'ong chal nohara
 care having made gun well fire
 Be careful and fire the gun properly.

6. 관계찬소 걱정 말고
 koankyeich'anso kekchyeng malko
 concern is not fear avoid
 Don't be alarmed; there is no fear.

7. 림일 내 즘성 잡으러 간다
 nail-l nai cheumsaing chapeure kanta
 to-morrow I animals to catch go
 I am going hunting to-morrow.

8. 모리군 불네 흥짜 가
 morikoun poulle hamkkeui ka
 drivers call together go
 Get drivers to go with me.

* Opposite case.

EXERCISE 24 (*continued*).

9. 먹을 거술 좀 여비호여라
 mekeul kesal chom yeipihayera
 eatable things little prepare
 Prepare something to eat.
10. 돈 이 사름 주어 가져 가게호여라
 ton i saram choue kachye kakeci-hayera
 money this man given take make go
 Give some money to this man to take.
11. ▲ 수일 후에 도라 오겟소
 sou-il houei tora okecrosso
 some day after back I will come
 I will be back in a few days.
12. 내 간 후에 집 잘 보아라
 nai kan houei chip chal poara
 I gone after house well look
 Look properly after the house when I am away.
13. 산양 가서 즘성 만히 잡지오
 sanyang kasye cheumsaing manhi chapchio
 bunting having gone animals many catch please
 Good sport to you when hunting.
14. 짐 다 시렛시니 갑세다
 chim ta siressimi kapsyeita
 baggage all have loaded let us go
 Let us go; the baggage has all been packed.
15. 내 구경 가려호다
 nai konkyeng karyehanta
 I sight-seeing ain about to go
 I am going to take a walk.
16. 산에 올나 가면 구경 만라
 sanie olla kamyen koukyeng mant'a
 hill up if go sight-seeing many
 There is an excellent view from the top of the hill.

* Locative case.

EXERCISE 25.

1. 이 은 몇 냥 중 이오
 i eun myet nyang chyung io
 this silver how many ounces heavy are
 How many ounces does this silver weigh?

2. 쳐울 가져 오너라 다라 보아라
 chyeoul kachye onera tara poara
 scale brought come having weighed see
 Bring the scales and weigh it.

3. 다라 본즉 넉 냥 중 이오
 tara poncheuk neng nyang chyung io
 weighed seen four ounces heavy is
 The scale shows four ounces in weight.

4. 그 갑식 팔면 돈 잊지오
 keu kapsai p'almyen ton mitchio
 that for price if sell money lose
 I will lose money if I sell at that price.

5. 어느 거시 니흔가 무려 보아라
 ena kesi ihanka * moure poara
 what thing profitable inquired see
 Ascertain which is profitable.

6. 죠선 돈이 니흐오 양은전이 니흐오
 Chosyen toni ihao yang-eun-chyeni ihao
 Corean cash profitable foreign silver money profitable
 Which is more profitable, Corean cash or dollars?

7. 지금은 양은전이 헐흐여 니가 업다
 chikeumeun yang-eun-chyeni herhaye ika epta
 as for now dollars being cheap profit not is
 As dollars are cheap at present no profit can be made.

8. 양은전 혼원 가서 밟고와 오너라
 yang-eun-chyen han ouen + kasye patkooa onera
 dollar one gone changed come
 Go and get me change for a dollar.

* *Ka* in *ihanka*—whether.

+ Numerative of dollars.

EXERCISE 25 (*continued*).

9. 얼는 나가 은 갑 알아 보고 오너라
 elleun naka eun kap ara pok onera
 quickly go out silver price know see and come
 Go quickly and bring me word as to the price of silver.
10. 갑슬 알거든 내게 즉시 알게 흐여라
 kapsal alketeun naikai cheuksi alkeihayera
 price if know to me directly make know
 Let me know directly you ascertain the price.'
11. 갑 좀 더 보시오 여고 있는 져울 셰다
 kap chom te posio yekeui innan chyeoul syeita
 price little more see please here being scale is strong
 Please give a little more; the scales here are heavy.
12. 이런 우피 멋 근 이냐 여러 져울 이오
 iren ou-p'i myet keun inya yere chyeoul io
 such ox hide how many catties are several scales are
 How many catties are these hide? They are very heavy.
13. 양목 멋 필이 되던지 콩 흥고 밧고자
 yangnuok myet p'iri toi-tenchi k'ong hako patkocha
 piece goods how many bales become whether beans with let us exchange
 Let us exchange the beans for whatever piece goods there are.
14. 콩은 슬타 별은 가져 와야 밧고와 준다
 k'ongeun seult'a pyer-eun kachye oaya * patkooa chouanta
 as for beans refuse special silver brought come changed I give
 I do not want beans; bring gold and I'll exchange with you.
15. 모든 물건 갑시 다 빚싸셔 홍정 훌수업소
 moteun moulkeun kapsi ta pis-ssasye heungchhyeng hal sou epso
 all articles price all being dear trade making means not is
 One cannot do any business, as prices are all too high.
16. 석유 장사 흐다가 본전 까지 업서젓소
 syekyou chyangsa hataka ponchyen kkachi epsechyeoso
 kerosene trade when making capital until disappeared
 His capital disappeared when he was in the kerosene trade.

* Ya added to the perfect participle has the sense of "having only," "if only."

EXERCISE 26.

1. 저자에 나가 이런 물건을 사 오너라
 chyechaei naka iren moulkenel sa onera
 to shop go out such article buy come
 Go to the shop and buy such an article.
2. 소고기 반근사 오고 실과 도좀사 오너라
 so koki pan keun sa oko silko a to chom sa onera
 ox flesh half catty buy come and fruit also little buy come
 Buy half a pound of beef and also some fruit.
3. 포목 시세 드렸느냐 예 갑시 떠리젓소
 p'omok sisyei teurennyanya yei kapsi tterezechesso
 cotton goods price have heard yes price has fallen
 Do you know the price of cotton cloth? Yes; the price has fallen.
4. 양목이 퍽 만히 와서 갑시 미우 쌔오
 yangmuki p'ek manhi oasye kapsi maiou ssao
 piece goods abundant many having come price very low is
 With a large import of piece goods the price is very low.
5. 면죽 너무 빛싸 사지 못 혼다
 myenchou nemou pisssa sach'i mot hanta
 silk too dear to buy not make
 The silk is too dear; I cannot buy it.
6. 갑사눈 토치 암코 비단은 좀 먹엇소
 kapsanan chyocheank'o pitaneun chom mekesso
 as for gauze bad and as for silk moth has eaten
 The gauze is bad and the silk is moth-eaten.
7. 쇠 가죽 얼마나 잇소 우피 만히 잇쇼
 so kachok elmana isso ou p'i manhi isso
 ox skins how many are ox skins many are
 How many ox hides are there? There are many ox hides.
8. 돈피 갑시 얼마나 미우 누으니 사시오
 tonp'i kapsi elmanya maion youkeuni sasio
 sable price how much is very cheap buy please
 What is the price of sable? Very cheap; buy, please.

EXERCISE 26 (*continued*).

9. 표 피 발이 업소 그 거시 팬계치안타
 p'yo pi pari epso ken kesi koankyeich'iant'a
 leopard skin foot not is that thing concern not is
 There are no claws to the leopard's skin. That does not matter.
10. 호피큰것도잇고작은것도만히잇소
 ho p'i k'eun ket to itko chyekkeun ket to manhi isso
 tiger skin large thing also is and small thing also many is
 There are large tiger skins, but there are many small ones.
11. 그 갑식는 팔지안소 좀 더 주시오
 keu kapsaiman * p'alchianso chom te chousio
 that to price as for sell not little more give please
 I cannot sell at that rate; make it a little more, please.
12. 빛싸지안소 내가 잊져 파는 거시오
 pis-ssachianso naika mitchye p'anans kesio
 dear not I losing money selling thing is
 It is not dear. I am selling it at a loss.
13. 팔기 슬커든 그만두어라싼거시 아니다
 p'alki seulk'eteun keumantouera ssan kesi anita
 selling if refuse let alone cheap thing not is
 If you don't want to sell, all right. It is not a cheap article.
14. 이 속이 장수 엇데 혼나 변변치안타
 i sai chiyangsaka ette hanya pyenpyench'iant'a
 this period trade how make good not is
 How is business at present? Not good.
15. 은 갑손 능고 양목은 빛싸다
 eun kapsan noukko yangmokeun pis-ssata
 silver as for price cheap and piece goods as for dear is
 The price of silver is low and piece goods are dear.
16. 포구에 장수가 모혀 서로 다투아 팔고 산다
 p'okonei chiyangsaka mohye sero tat'oa p'alko santa
 in port traders assembled each other strive sell and buy
 Merchants crowd to the port and compete with each other in business.

* From *kapsai* (locative case), with *nun* (oppositeive case ending) added.

EXERCISE 27.

1. 다소 가지 맛술 다 츄례로 말 헤여라
 tasat kachi massal ta ch'aryeiro mal hayera
 five kinds taste all one by one speech make
 Name the five tastes one by one.

2. 단 맛 쓴 맛 짠 맛 신 맛 미온 맛시오
 tan mat sseun mat chechan mat seuin mat maion massio
 sweet taste bitter taste salt taste sour taste acrid taste is
 There are sweet, bitter, salt, sour, and acrid flavours.

3. 이런 다소 맛술 엇던 약에 눈고로게 석거라
 iren tasat massal etten yakeinan korokei syekkera
 such five tastes some in medicine as for equally mix
 Mix these five flavours equally in some medicine.

4. 사름마다 입은 것 호도 맛술 고로기는다 달나
 saram mata ipeum kathato massal korokinan ta talla
 man each as for mouth same though taste as for distinction all differ
 Though men have mouths alike, they all differ as to flavours.

5. 꿀은 달고 초는 식고 호초는 밑다
 kkoureun talko ch'onan seuiko hoch'onan maipta
 as for honey sweet and as for vinegar sour and as for pepper is acrid
 Honey is sweet, vinegar sour and pepper pungent.

6. 바다 물온 짜고 새암 물온 습겁다
 pata moureun chchako saiam moureun seumkepta
 sea as for water salt and spring as for water insipid
 Sea water is salt and spring water is tasteless.

7. 실과 달면 낙은 거시오 식면선 거시라
 silko a talmien nikeun kesio seumi myen sen kesira
 fruit if sweet ripe thing is if sour unripe thing is
 Fruit if sweet is ripe, but if sour unripe.

8. 꽃촌 향내 나고 엇던 풀은 내암새 난다
 kkotch'an hyangnai nako etten p'ou'reun naiamsai nanta
 as for flower perfume arise and some as for weed stench arises
 Flowers smell sweet, but certain weeds give a bad odour.

EXERCISE 27 (continued).

9. 푸른 것 누른 것 붉은 것 흰 것 거문 거시오
 p'oureun ket noureum ket poulkeun ket heun let kenicun kesio
 green thing yellow thing red thing white thing black thing is
 There are green, yellow, red, white, and black (colours).
10. 봄에는 남기 푸른다가 가을에는 누른 빛치 오
 pomueinan namki p'ourataka kaeureinahn noureun pitch'io
 as for in spring tree green is as for in autumn yellow colour is
 In spring the trees are green, but in autumn their colour is yellow.
11. 숯촌 거머도 불 꽃촌 붉고 치는 회다
 soutch'an * kemeto poul kkotch'an * poulkko chainan * heuita
 charcoal black though fire flower red and ashes white
 Though charcoal is black, the flames are red and the ashes white.
12. 죠선 의 복은 흰 빛치 만코 거문 옷시 적다
 Chyosyen euipokeun heuni pitch'i mank'o kemeun osi † chyekta
 Corean as for dress white colour many and black clothes small
 Coreans wear mostly white clothes, seldom black.
13. 오 석 밖과 다른 빛촌 별노 입소
 o sailk patkeui taran pitch'an pyello epso
 five colour besides another as for colour specially not is
 There are no special colours besides these five.
14. 이 비단 오 석을 각각 눈화 두어라
 i pitan o saikeul kak kak nanhoa touera
 this silk five colour each each divided place
 Keep these five kinds of coloured silk distinct from each other.
15. 빛촌 눈으로 분별 헤고 내 암새 코로 맛하
 pitch'an nouneuro pounpyelhako naiamsai k'oro matha
 as for colour by eye distinguish and odonr by nose smell
 We distinguish colour by the eyes; smells by the nose.
16. 꽃촌 고흔 빛 도 잇고 향내 도 난다
 kkotch'an koheun pit to itko hyangnai to nanta
 as for flower pretty colour also is and perfume also arises
 Flowers look pretty and smell fragrant.

* Oppositive case.

† Properly *oti*, but read *osi*.

EXERCISE 28.

1. 물 보리 만히 먹이면 살 전다
 mal pori manhi mukimyuen sal etunta
 horse barley many it feed flesh makes
 If you give the pony plenty of barley, he will grow fat.
2. 집 빅 웃과 보리 훈 션 사 오너라
 chip paik mount koa pori han syem sa onera
 straw hundred bundles and barley one bag buy come
 Buy one bag of barley and 100 bundles of straw.
3. 오늘 낫 후에 내가 물 듣고 어디 좀 가겠다
 onal nat houi naika mal t'ako etai ebom kakeitta
 to-day noon after I horse ride and where little will go
 I am going out a little this afternoon on horseback.
4. 마부 두려 물 안장 지으라고 허여라
 mapou tarye mal anenung chieurako * hay a
 groom to "horse saddle carry" say
 Tell the groom to saddle the pony.
5. 쇠골 가 콩 사서 물찌 시려 올녀 와
 seuikol ka k'ong sasye malkkeni sire olyye oa
 province go beans having bought on horse loaded ascended come
 Go and buy beans in the country and bring them up on ponies.
6. 짐 다 왔거든 곡간에 부려드리고 삿주어 라
 chiu ta oatketun kokkanei pourye teuriko sak chonera
 load all if have come in granary unloaded enter and hire give
 Put the goods into the granary when they come, and pay the hire.
7. 닷 양 적다 헝고 열 양 만 달나흐오
 tan nyang ehyekta hako yel nyang man tallahao
 five nyang is small says and ten nyang only demands
 He says five nyang is too little, and wants ten nyang at least.
8. 엿 양 밟고는 삁시 적어 못 가겟다 헝오
 yen nyang patkonan saksi eliycke mot kakeitta hao
 six nyang receive-and-as-for price being small not will go says
 He says he won't go even for 600 cash, as the hire is too small.

* Ko is used to indicate the end of a quotation.

EXERCISE 28 (*continued*).

9. **조선에 곡식은 여섯 가지가 난다**
 Chyosyenei koksikeun yesat kachika nanta
 in Corea grain five kinds produce
 Corea produces five different kinds of grain.
10. **쌀과콩과팥과보리와밀을흔이먹소**
 ssal koa k'ong koa p'at koa pori oa mireul heuni mekso
 rice and beans and peas and barley and wheat mostly eat
 Rice, beans, peas, barley, and wheat are mostly eaten.
11. **밀 가로 흔 섬 파라다가 떡 만들겠다**
 mil karo han syem p'arataka ttek mantalketta
 wheat flour one bag having bought bread I will make
 I intend making bread when I have bought a bag of flour.
12. **식골사람 가난하여 보리와 쿠리 만 먹어**
 seukol saram kananhaye pori oa kouiri man meke
 province man being poor barley and oats only eat
 The country people are poor and can only eat barley and oats.
13. **서울사람은 먹여호여 납쌀과팥만 먹어**
 Syeoul sarameun nengnekhye nipssal koa p'at man meke
 Seoul as for man being sufficient shelled rice and peas only eat
 The people in the capital being well-to-do can live on rice and peas.
14. **북도사람들 감자와 모밀 농수 만히 흥오**
 pouk to saramteul kamcha oa momil nongsa manhi hao
 north province men potato and buckwheat agriculture many make
 In the north the people cultivate potatoes and buckwheat.
15. **비취와 무와 마늘과 파는 땅에서 난다**
 baich'you oa mou oa manal koa p'an'an ttangeisyne nanta
 cabbage and turnip and garlic and onion from earth produce
 Cabbages, turnips, garlic, and onions are grown.
16. **비와감과 능금과 복숭아와 꿀다 있다**
 pai oa kaim koa neungkeum koa poksyonga oa kyoul ta itta
 pear and persimmon and apple and peach and orange all are
 There are pears, persimmons, apples, peaches, and oranges.

EXERCISE 29.

1. 밧 갈고 가을 보리 심어라
 pat kalko kaeul pori simera
 field till and autumn barley sow
 Plough the land and sow autumn barley.
2. 가을 보리 봄 보리 보담 낫다
 kaeul pori pomin pori potain natta
 autumn barley spring barley more is superior
 The autumn barley is superior to the spring sowing.
3. 밀 가을에 심으고 콩 봄에 심은다
 mil kaeurei simeuko k'ong pomei simeunda
 wheat in autumn sow and beans in spring sow
 Wheat is sown in autumn and beans in spring.
4. 곡식이 잘 되면 박성이 다 걱정 업소
 koksiki chal toimyen paiksyengi ta kekchyeng epso
 crop well if becomes people all anxiety not is
 [The people are free from care if they have good crops.]
5. 전년은 흉년 잇더니 올은 풍년 드렷소
 chyen nyeneun * hyoungnyen itteni oreun p'oungnyen teuresso
 former year famine was but this year full year entered
 Last year there was a famine, but this year there are full crops.
6. 이 소이 너무 가드려 시절이 잘 못될 듯하오
 i saai nemiou kameuree sichyeri chal mot toil-teut bao
 this period too much being dry crops well not become likely make
 It is too dry at present and there is every chance of bad crops.
7. 올에 흉년 되면 굶어 죽을 사름 만타
 orei hyoungnyen toimyen koulme choukeul saram mant'a
 this year scarce year if become starved about to die men many
 If there is a famine this year, many will die of starvation.
8. 몬저 달은 가을더니 이 달은 흐로 건너비가 오
 monchye tareun kameulteni i tareun haro kenne pika o
 previous moon was dry but this moon one day across rain comes
 Last month was dry, but this month there was rain every other day.

* Opposite case.

EXERCISE 29 (*continued*).

9. 날이 흐려서 비가 올가 보다
 nari heuryesye pika olka pota
 day being cloudy rain coming likely I see
 The day is cloudy and it looks like rain.
10. 큰 바람 불더니 눈사면으로 나라간다
 k'eun param poulteni noun sa myeneuro * narakanta
 great wind blew but snow four faces fly away
 A strong wind blew and the snow was driven in all directions.
11. 날이 맑고 구름이 높하 일기가 서늘하다
 nari malkko kourami nophia ilkeuika syeneurhata
 day clear and clouds being high weather is refreshing
 With a clear sky and high clouds the weather is fine.
12. 장마때 비가 오다가 지면 히 빛 더 뜨겁다
 chyangma ttai pika otaka kaimyen hai pit te tteukepta
 rainy season time rain having come if stops sun colour more is warm
 If it clears up during the rainy season, the sun is all the hotter.
13. 쇠낙이 올적에 무지게 셔고 번개와 우레 흐오
 syonaki olchakei mouchikei syeko penkai oa ourei hao
 shower coming time rainbow stand and lightning and thunder makes
 With a shower there comes the rainbow, with thunder and lightning.
14. 번개와뇌성 흐더니 늑가벼락을 마쳤다 흐오
 penkai oa noisyeng hateni nouika pyerakeul machyetta hao
 lightning and thunder made but who thunderbolt has met says
 He says somebody was struck with lightning during the thunderstorm.
15. 일기가 치워 우박이 쏟아지고 강물이 어렸소
 ilkeuika ch'ioue oupaki ssotachiko kang mouri eresso
 weather being cold hailstones pour out and river water was frozen
 During the cold weather there was a fall of hailstones and the river froze.
16. 바람 불고 눈이 오니까 어름즈치려 못가오
 param poulko nouni onikka creum cheuch'ire mot kao
 wind blow and snow having come ice to slide not go
 I could not go skating on account of the snow and the wind.

* Instrumental case.

EXERCISE 30.

1. 어름 듯거우니 빠질가 넘녀 허지 마라
 ereum toutkeouni ppachilka nyemnye hachi mara
 ice being thick falling anxiety to make avoid
 Don't be afraid of falling, for the ice is thick.
2. 밤에 비가 와서 따히 대단이 멋그립다
 pamei pika oasye ttahih taitani mitkeneupta
 in night rain having come ground exceedingly is slippery
 Rain fell during the night, and the ground is very slippery.
3. 물 가져 오너라 내 세 쥬 호겟다
 moul kachye onera nai syei syou hakeitta
 water brought come I wash hand will make
 Bring me some water; I want to wash my hands.
4. 이 물이 정치안이니 쏟아 내여 뿌려라
 i mouri chyengchianini ssota naiye paryera
 this water clean not is poured taken out throw away
 This water is not clean; throw it away.
5. 독에 물은 흐리고 병에 물은 맑다
 tokei moureun heuriko pyengei moureun malkta
 in jar as for water cloudy is in bottle as for water is clear
 The water in the jar is dirty, but that in the bottle is clean.
6. 비누 와 슈건 갓다노코통에 더온물 부어라
 pinou oa syouken katta nok'o t'ongei teon moul pouera
 soap and towel gone place and in tub hot water pour
 Get soap and a towel, and put hot water in the bath.
7. 내 곤흐니까 오늘은 일즉이 누어자겟다
 nai konhanikkka onareun ilcheuki nouechakeitta
 I tired because as for to-day early will sleep
 I am tired and will go to bed early to-day.
8. 방에 자리 펴고 요 뒤집어 까라라
 pangei chari p'yeko yo touichipe kkarara
 in room mat spread and mattress reversed spread
 Spread the bed on the floor and turn the mattress over.

EXERCISE 30 (*continued*).

9. 자리 더러 오니 새 것 봇고 아깔고 니불펴라
 chari tereoni sai ket patko a kkalko nipo ul p'ye ra
 mat dirty new thing changed spread and blanket spread
 The mat is dirty; get a new one and put a blanket over it.
10. 티 일 일즉이 지워라 내 거동 참예 흥겠다
 nai-il ilchenki kkai ouera nai ketong ch'amyei hakeitta
 to-morrow early awaken I royal procession will participate
 Call me early to-morrow; I assist at the Royal Procession.
11. 동지 달 동지 날 나라님 군 제스 혔다
 tongchi tal tongchi nal naranim koun chyeisa hanta
 solstice moon solstice day king sacrifice makes
 The King sacrifices on the occasion of the winter solstice.
12. 그 속이 민 간에 소동이 대단 흥엿다 흥오
 keu sai min kanei sotongi taitan hayeita hao
 that period people among disturbance exceedingly made says
 He says that there was then much excitement among the people.
13. 엇더케 알았소 편지 도보고 소문도 드렸소
 ettek'e i arasso p'yen chi to pok o somoun to teuresso
 how knew letter also see and rumours also heard
 How do you know? I had letters and I also heard rumours.
14. 민 간에 소동하는 말은 다 믿을 수 업소
 min kanei sotong hanan mareun ta miteul son epso
 people among disturbing speech all reliable means not is
 Reports current among the people are never to be believed.
15. 관원이 잘 못 다스리니 깐드로 민요 낫소
 koamou eni chal mot tasari nikkanteuro minyo nasso
 official well not rule because revolution arose
 The people rebelled on account of the oppression of the officials.
16. 거리에 구경 군이 얼마 몰녀 셧는지 모로
 ker ie koukyeng koun i elina mollyo syennanchi moro
 in street sight-seeing persons how many driven stand whether know not
 I cannot tell how many spectators were collected in the street.

EXERCISE 31.

1. 물 안장 지은 후에 물 걸nera
 mal anchang cheun honji mal kellyera
 horse saddle carry after horse walk
 Lead the horse round after saddling.
2. 땀 흘엿시니 안장 아직 벗기지 마라
 ttam heullyessini anchang achik petkichi iuara
 sweat flowed saddle as yet remove avoid
 It is perspiring; don't take off the saddle yet.
3. 바람 씌면 물 병 들기 쉽다
 param ssoimyen mal pyeng tuelki souipta
 wind if shoot horse sickness entering is easy
 If the pony catch cold it will be sure to be ill.
4. 무거운짐 소게 싣고 가 볼 야온짐 물게 시러라
 moukeoun chin sokei sirko kapayaon chin mal'kei sirera
 heavy load on bull load and light load on horse load
 The heavy packages put on a bull, the light ones on a pony.
5. 오늘 길 떠나면 어디쯤 가서 머물겟소
 onal kil ttenamyen etaicheum kasye meneulkeisso
 to-day road if depart whereabout gone will stop
 Where will you stop on the road if you start to-day?
6. 가다가 정훈 술 막 잇스면 자지오
 kataka chyenghan syoul mak issanyen chachio
 going when clean wine booth if be sleep
 I will rest wherever I find a clean inn.
7. 짐 실은 물 몬져 보내고
 chim sireun mal monchye ponaiko
 pack loaded horse before send and
 Send the pack ponies on ahead, and
8. 우리 두리 동행 헤여 뒤 딸라간다
 ouri touri tonghainghyae toui ttarakanta
 we two accompany behind follow
 We two will follow up together after.

EXERCISE 31 (*continued*).

9. 그 사람 이 어제 고 와서 오늘 가려 희오
 keu sarami eehekkueui oasye onal karychao
 that man yesterday came to-day is about to go
 That man came yesterday and intends to leave to-day.
10. 엇지 오늘은 나지 계워 여기 왔느냐
 etchi onareun nachau kyeione yekeni oamnanya
 wherefore to-day noon exceeded here have come
 How was it that you came when it was past noon to-day?
11. 아침에 밧부고 이 때 만 겨를이 있소
 ach'ansei patpouko i ttai man kyereuri issso
 early busy and this time only leisure is
 I was busy in the morning and only now found time.
12. 일 다 희고 저녁에 가면 엇디 희오
 il ta hako ehyenyeker kaunyen ette hao
 work all make and in evening if go how make
 How about going in the evening after finishing the work?
13. 오늘은 겨를 업스니 릭일 와서 회계 희오
 onareun kyereur epsani nai-il oasye hoikyei hao
 as for to-day leisure is not to-morrow came accounts make
 I have no time to-day; come to-morrow and settle accounts.
14. 너는 구경 가느냐 나는 다른 터 출입 희겠다
 nenan koukyeng kananya nanan taran tai en'youriphakeitta
 as for you sight-seeing go as for me other place will saunter
 Are you going for a walk? I am going somewhere else.
15. 내전년에 쇠골 갓다가 반년 만에 올나왔소
 nai chyen nyenei senikol kattaka pani nyen manei olla oasso
 I former year province gone half year period up came
 Last year I went to the country but came back after six months.
16. 네 일 후에 나를 다시 보면 짜세히 알겠느냐
 nei il honei naral tasi pomyen chasyeihhi alkeinnanya
 you day after me again if see distinctly will know
 Will you be able to recognise me when you see me again?

EXERCISE 32.

1. 이 비 와 무명이 휴흔가 보아라
 i poi oa mounyeng chyoheunka poara
 this linen and cotton good whether look
 See whether this linen and cotton are good.
2. 이 무명은 가늘고 더 뵈는 헐다
 i moumyegeun kaneulko chye poinan koulkta
 this cotton fine and that linen coarse is
 This cotton is fine and that linen is coarse.
3. 이 모시 멋 잔가 재여 보아라
 i mosi myet chanka* chaiye poara
 this grasscloth how many feet being measured look
 How many feet does this grasscloth measure?
4. 그 사름을 나무 가리워 보지 못 헌다
 keu sarameul nainou karioue pochi mot hata
 that man trees having hidden to see not make
 I could not see the man, he was hid by the trees.
5. 눈이 근시 헤면 근시 경을 쓰오
 nouni keunisi hamyen keunsi kyengeul sseno
 eye short sight if make short sight spectacles use
 Use spectacles if you are short-sighted.
6. 패물 전에 가 안경을 사 오너라
 p'ai-moul chyenei ka ankyengeul sa onera
 jewel things shop go spectacles buy come
 Go to the jeweller's shop and buy spectacles.
7. 무어시던지 휴흔 거슬 사 오너라
 mouesitenchi chyoheum kesal sa onera
 whatever good article buy come
 Buy whatever is good.
8. 여고 무슴 불 일이오 여고 무어슬 촛소
 chyekeui mousam pol irio yekeui mouesal ch'assoo
 there what seeing work is here what seek
 What is there to see there? What are you looking for here?

* Chanka contracted for cha (foot) and inka (is it?).

EXERCISE 32 (continued).

9. 그 연고로 원통호 빅성이 만타
 kuen yenkoru ouent'onghan paiksyengi mant'a
 that reason murnauring people are many
 On that account there is much discontent among the people.
10. 관원이 잘 다스리면 빅성이 깃거 허여
 koanoueni chal tasarimyen paiksyengi kitke haye
 officials well if govern people pleased make
 If the officials rule well, the people are happy.
11. 관원이 잘 못 다스리면 빅성이 부딪기다
 koanoueni chal mot tasarimyen paiksyengi poutaitkita
 officials well not if rule people hurt
 If the officials don't rule properly, the people suffer injury.
12. 그 스이에 헤여진 빅성이 만타
 kuen saiei heyechin paiksyengi mant'a
 that time separating people were many
 At that time many of the people fled away.
13. 관원이 죄 있셔 좌직 허엿소
 koanoueni chei issye p'achik hayesso
 officials fault having degraded have made
 The officials being in fault were degraded.
14. 가난한 사람이라도 부조련 헤면 잘 지내다
 kananhan saramirato poucharen hamyen chal chinaita
 poor men is though active if make well pass
 The poor will be able to exist if they are industrious.
15. 게어른 사람은 맛당이 가난한오
 keieran sarameun mattangi kananhaeo
 idle men properly poor
 Idle people deserve to be poor.
16. 부조련이 헤면 상급았고 게어른면 벌준다
 poucharen hamyen syangkeup latko keieramyen pel chounta
 actively if make reward receive and if lazy punishment give
 I reward the active and punish the lazy.

EXERCISE 33.

1. 내 집 지으려 하니 목수 불네 의논 하여라
 nai chip ebieuryehani moksyou poulle euinonhayera
 I house am about to make carpenter call consult
 I am going to build a house; arrange with the carpenters.
2. 저 목과 돌 다 예비 하였시니 돈 몬져 주오
 chaimok koa tol ta yeipihayessini ton monchye ehoun
 materials and stone all prepared money before give
 I have all the materials and stones ready; advance me some money.
3. 모군 불네셔 땅 깊게 파고 큰 돌 노하라
 mokoun poulesye ttang kpkei p'ako k'eun tol nohara
 coolies having called earth deeply dig and big stone place
 Get coolies, dig the foundations well down, and put in big stones.
4. 밖과 담은 벽돌 노싸고 안 담은 흙으로 쌓아라
 patkeui tameum* pyektollo ssako an tameun lieulkeuro ssara
 outside wall with brick build and inside wall with mud build
 Make the walls of brick, but use mud for the partitions.
5. 모군 일 만 잘 허면 상급 밟으리라
 mokoun il man chal hamyen syangkeup patcurira
 coolie work only well if make reward will receive
 The coolies will only get a gratuity if they work well.
6. 오늘 만일 비 오면 담 쌓아지 마라
 onal manil pi omyen tam ssaeji mara
 to-day if rain come wall to build avoid
 Don't build the wall to-day if it should rain.
7. 일 잘 허엿시니 모군 삵 주고 술 갑 더 주오
 il chal hayessini mokoun sak chouko syoul kap te ehoun
 work well has made coolie wages give and wine price more give
 They have worked well; give the coolies their pay and a *pourboire*.
8. 히 뜻을 때에 니 려나 일을 일즉 이시작 하여라
 hai toteul ttaiei nirena ireul ilcheuki sichakhayera
 sun rising time rise work early begin
 Get up at sunrise and set about your work early.

* Oppositive case.

EXERCISE 33 (*continued*).

9. 그 기동 좀 빗구르니 곳게 세워라

keu kitong chom pitkourenni kotkei syeouera
that pillar little slanting upright erect

Put that pillar up straight ; it is slanting.

10. 석까래 와다른지 목을 다곳 은거스로 흐여라

syekkarai oa turan chaimokeul ta koteun kesaro * hayera
rafter and other materials all straight thing make

Put the rafters and all the other beams properly straight.

11. 개와장이 물너 기와 단단이 니어라

kaioachyangi poulle kiao tantani niera
brickman call tile firmly connect

Call a bricklayer and roof the house properly.

12. 접옹 잘 못 니으면 비 석기 쉽다

chipong chal mot nieunyen pi saiki souipta
roof well not if connect rain leaking easy

If the roof is not properly put on it will leak.

13. 미장이 불너 담에 면회 흐여라

michyangi poulle tamei myenhoi hayera
plasterer call on wall lime make

Call the plasterer and plaster the walls.

14. 벽은 회 와 흙을 석거 밭나라

pyekeun hoi oa heulkeul syekke pallara
partition lime and mud mix plaster

Plaster the wall with lime and mud mixed together.

15. 사벽 멋 바리 사다 가 우희 밭나라

sapyek miyet pari sata ka ouheui pallara
mortar several loads buy go above plaster

Get several loads of mortar and plaster it over.

16. 집이 도모지 멋 간 이냐 혜여 보아라

chipi tomochi miyet kan inya hyciye poara
house altogether how many kan is count see

How many rooms are there? Count and see.

* Instrumental case.

EXERCISE 34.

1. 사랑에 손님이 드셨시니 불 좀 때여라

syarangei sonniimi teuressini poul chom ttaiyera
 in drawing-room guest have entered fire little light
 Light a fire in the drawing-room; guests have come.

2. 나무 업스니 가가에 보내여 훈못사오너라

namou epsani kakaei ponaiye han mout sa onera
 wood not is shop having sent one bundle buy come
 There is no wood; send to the shop and buy a bundle.

3. 굴통 높게 쌔면 연기가 잘 나간다

koult'ong nopkei ssamyen yenkeuika chal nakanta
 chimney highly if build smoke well go out
 The chimney will draw well if you build it high.

4. 굴통 누즈면 연기 셔린다

koult'ong nachenmyen yenkeui syerinta
 chimney if low smoke rivet (turns back)
 If the chimney is low it will fill the room with smoke.

5. 대장장이 와서 문 잠을쇠 박으라 흐여라

taichyanghyangi oasye moun chameulsoi pakenra hayera
 big workman came door lock to nail make
 Tell the blacksmith when he comes to fix the locks on the doors.

6. 도비 장이 불네 방 다 도비 흐여라

topaichyangi poule pang ta topai hayera
 paper-hanger call room all paper-hanging make
 Call the paper-hanger and have the whole house papered.

7. 도희 와 풀도 업스니 티일 두 가지 사와

choyheui oa p'oul to epsani nai-il tou kachi sa oa
 paper and batter also not is to-morrow two kinds buy come
 There is neither paper nor paste. Buy both to-morrow.

8. 몬쳐 누조 도희로 바르고 후에 다른 도희 발나

monchye nachan chyoheurop* pareuko houei taran chyoheui palla
 first low paper smear and after other paper smear
 Use cheap paper for the first coat, and other paper for the second.

* Instrumental case.

EXERCISE 34 (*continued*).

9. 오늘 대감을 좀 뵈옵자 흥교 왓소
 onal taikameul cheon peiopcha hako oasso
 to-day excellency little let us visit sow and have come
 I have come to-day to pay my respects to Your Excellency.
10. 이 시 이 일기 가치운디 낸한여 평안홍오
 i sai ilkeuika ch'ioni-tai nyeinhaye p'yengauhao
 this period weather cold time consecutive is well
 How have you been keeping during these cold days?
11. 예 나는 잘 잇소 마는 턱은 엊대 흥오
 yei nanan chal isso manan tulkeun ette hao
 yea as for me well is only as for sir how make
 Yes, I've been very well; but how are you, sir?
12. 오늘은 셔리가 만히 와서 나지는 덥다
 onareun syerika manhi oasye nachainan tepta
 as for to-day frost many having come as for noon is hot
 To-day there was a severe frost, but it was warm at noon.
13. 이러케 촉자 오기는 뜻 밖과 일이 오
 irek'ei ch'acha okinan * tteut patkeui iri o
 thus visit coming thought outside work is
 Your calling in this way is more than I could expect.
14. 여보라 담배 붓쳐 오고 차 다려라
 ye-pora tampai pouteh'ye oko ch'a taryera
 look here tobacco join come and tea infuse
 Here! light his pipe and bring tea.
15. 쥬전조에 휴흔 술 부어 데여라
 chyouchyenchaei + chyoheun syoul pone tciyera
 kettle good wine pour heat
 Put good wine in the kettle and heat it.
16. 이 술은 다른 술과 달나 독지안타
 i syoureun * taran syoul koa talla tokchiant'a
 this wine other wine with differ poisonous not is
 This wine is different; it is not strong.

* Opposite case.

† Locative case.

EXERCISE 35.

1. 거려 가면 다리 암호고 발 도 부릇되
 kere kamyen tari apheuko pal to poureutte'e
 on foot if go leg sore and foot also blistered
 By going on foot your legs will be sore and your feet blistered.
2. 적은 신을 신으면 발이 쥐다
 cheykeun sineul sineumyen pari chointa
 small shoes if shoe feet squeeze
 If you wear small shoes your feet will be sore.
3. 이 사름이 살지고 몸이 건장하다
 i sarami salchiko momi kenchyanghata
 this man flesh carry and body strong
 This man is stout and strong.
4. 그 사름은 파리하고 몸이 약하다
 ken sarameun p'arikhako momi yakhata
 that man lean makes and body weak makes
 That man is lean and weak.
5. 몸에 오한 나고 번열하고 두통 나고
 momeui ohan nako penylhako tou t'ong naoko
 in body chill come out and feverish and head sore comes out and
 I am feeling chilly and feverish, and I have a headache.
6. 각통나고온몸이 암호니 아마학질인가보다
 kak t'ong nako on momi apheuni ama hakehil inka pota
 foot sore comes out and whole body is sore possibly ague is probable I see
 My feet are sore and I ache all over; I think it is an attack of ague.
7. 이 아희 얼굴을 보니 역질 중이 흐엿다
 i ahneui elkoreul poni yekchil chyeoungi hayetta
 this child face look small-pox heavy has made
 Look at that child's face; it has suffered severely from small-pox.
8. 아희가 우물에 빠져 죽을 거슬려내였다
 ahneika ounourei ppachye chonkeul kesal kenchye naiyetta
 child in well having fallen about to die thing saved extricated
 A child fell into the well; it was pulled out and saved.

EXERCISE 35 (*continued*).

9. 아모 것 도 이상흔 거시 업소
 amo ket to isyanghan kesi epso
 whatever thing also strange thing not is
 There is nothing strange whatever.
10. 시 소리 듯기 묘타 나가 드려 보아라
 sai sorai teutki chyot'a naka teure poara
 bird sound hearing is good out go hear see
 The birds are singing prettily; go and listen to them.
11. 늘의 말 드르네 올에 시절이 잘 된다
 nameui mal teurenii orei sichyeri chal tointa
 another's speech heard this year crops good become
 I hear there will be good crops this year.
12. 이 스이에 집 귀별 몇 번 드렸소
 i saiei chip keuipyel miyet pen teuresso
 this period home news several times I have heard
 During this period I have heard several times from home.
13. 몬쳐 들은두번듣고이들은편지 아니보았소
 monchye tareun tou pen teutko i tareun p'yenchi ani poasso
 former month two times hear and this month letter not I saw
 Last month I heard twice, but this month I received no letters.
14. 지금 무슨 말 드렸느냐 귀별 있는냐
 chikeum mousam mal teureunmanya keuipyel innanya
 now what speech have heard news is
 What news have you now heard? Any news?
15. 아모 말 도 못 드렸소 별 말 업소
 amo mal to not teuresso pyel mal epso
 whatever speech also not have heard particular speech not is
 I have heard nothing whatever; there is nothing special.
16. 그 쇼식 즈세히 드렸소 거짓 말이 오
 keu syosik chasyeihhi teuresso kechat mari o
 that news clearly have heard false speech is
 That news I heard distinctly; it is not true.

EXERCISE 36.

1. 내 아바님 병 드렸시니
 nai apanim pyeng teuressini
 my father sickness has entered
 My father is sick;
2. 얼는 가 의원 청호여 오너라
 elleun ka euiouen ch'yenghaye onera
 quickly go doctor having invited come
 Go quickly and call the doctor.
3. 의원 외셔 왓소 그려면 드려 오시리라
 euiouen moisyé oasso keuremyen tenre osiraira
 doctor served has come if so entered come say
 I have brought the doctor; tell him to come in, then.
4. 의원 막 보고 혀 바닥 도 보았소
 euiouen maik pokó hye patak to poasso
 doctor pulse see and tongue surface also saw
 The doctor felt his pulse and examined his tongue.
5. 의원 말 병 셰가 대단 흐다 흐고
 euiouen mal pyeng syeika taitan hata hako
 doctor speech sickness condition severely makes says
 The doctor states that his illness is quite serious.
6. 약 방문 써 주면서 흐는 말이
 yak pangmoun sse chyounyensye hanan mari
 medicine recipe written while giving saying speech
 When giving the prescription, he said:
7. 탕 약 도 쓰고 환 약 도 먹으시오
 t'ang yak to sseuko hoan yak to mekeusio
 boil medicine also use and pill medicine also eat please
 Please take the medicine, part in draught and part in pills.
8. 가로 약은 잘 때 더온 물에 듣서 마시오
 karo yakeun chal ttai teon monrei t'tasye masio
 flour medicine sleep time hot in water mixed drink
 Put this powder in water and take it at bedtime.

EXERCISES 36 (continued).

9. 병 중한기는 중한되
 pyeng chyoung-hakinan * chyoung-hatai
 sickness heavy making heavy though make
 Although his sickness is serious,
10. 약 혼 제 만 먹으면 낫겠다
 yak han chyei man mekeumyen natkeitta
 medicine one dose only if eat will recover
 He will recover if he only takes one dose of medicine.
11. 밥 먹는 것 토흔 뒤에 체증 낫소
 pap meknan ket t'ohan touiei ch'yeicheung nasso
 rice eating thing vomited after constipation recovered
 After vomiting his food, his constipation was relieved.
12. 오늘은 어제 보다 좀 난듯하오
 onareun echei pota chom nan-teut-hao
 as for to-day yesterday compared little recovered likely makes
 To-day he appears somewhat better than he was yesterday.
13. 폐경 과 간경에 병이 다 들고
 p'yeikyeng koa kankyengeit pyengi ta teulko
 lung and liver sickness all enter and
 His lung and his liver were affected, and.
14. 목과 무릅히 또다 부어서 대단이 암하
 mok koa moureuphi tto ta pouesye taitani apha
 neck and knee also all swollen severely sore
 He suffered severely from a swollen neck and knee.
15. 약을 먹고 땀을 내면 나흘터이니
 yakeul mekko ttameul naimyen naheul-t'e-i-ni !
 medicine eat and sweat if produce recovering position
 If you take medicine and begin to perspire, while recovering
16. 몸을 덥게 간수하고 바람 씌지 마라
 inomeul tepkei kansyouhako param ssoichi mara
 body hotly preserve and wind to shoot avoid
 Keep yourself warm and avoid catching cold.

* Oppositive case. † Locative case.

: T'e-i-ni, from t'e (condition), i (nominative), and ni (which has the force of a semicolon).

EXERCISE 37.

1. **슈래 우희 여러 죄인을 시렷소**
 syourei ouheui yere choiineul siresso
 cart above many prisoners loaded

There are many prisoners sitting on the cart.

2. **그 중에 혼놈을 죄 사슬로 결박 흐엿소**
 keu chyoungei han nomeul soi saseullo kyelpak hayesso
 that among one person iron with chain bound have made
 One of them was bound with an iron chain.

3. **다른 죄인은 노호로 미엿소**
 taran choiineum noheuro maiyeo
 other prisoners with rope tied
 The other prisoners were bound with ropes.

4. **고을 사름드리 도적을 잡으랴 갓소**
 koenl saramiteuri tochekeul chapeura kasso
 district men robbers to capture went
 The people in the district went out to apprehend the robbers.

5. **도적이 도망하여 잡지 못 흐엿소**
 tocheki tomanghaye chapchi mot hayesso
 robbers having ran away to capture not make
 (But) the robbers ran away and they did not catch them.

6. **어제 밤에 여러 군수 물든고 종메고 와서**
 echei pamei yere kounsa mal t'ako ch'ong meiko oasye
 yesterday at night several soldiers horse ride and gun carry and came
 Yesterday evening a number of soldiers came on horseback, armed with guns;

7. **그 도적을 다 잡아라 가옥에 가도 아두엇소**
 keu tochekeul ta chapataka okoi katoa tonesso
 those robbers all captured prison imprison placed
 They captured all the robbers and imprisoned them.

8. **불안당과 좀 도적 놈을 힘찌 잡아 갓소**
 pourantang koa chom tochek nomeul hamkkeni chapa kasso
 burglars and little robbers person altogether captured went
 They captured all the burglars and thives.

EXERCISES 37 (*continued*).

9. 관원이 문적호 후에 본 이는 친 첫 소
koanoueni motachiohan honer pokki mne bi et'yesso
officials having investigated after thighs many flogged
The authorities held an investigation and flogged them severely.
10. 괴수 놈은 매 맷고 목 베혀 죽이고
koisyoun nomeun mai matko mok phaye eauukiko
chief person whip meet and neck cut and kill
The chief criminal was flogged and beheaded;
11. 두 놈은 형벌 밟고 목 미여 죽이다
ton nomeunn hyeongbeol patko mok maive choukita
two persons punishment receive and neck tied kill
The other two were tortured and strangled.
12. 그 놈 아는 칼 씌워 옥에 가도 앗소
keu namanan kcal ssenionue okei katoasso
those remaining knife wear in gaol imprisoned
The remainder were made to wear the cangue and put in prison.
13. 아모 송사라도 돈 만 있으면 이기고
amo songsa-rato ton man issamyen ikeuiko
whatever lawsuit be money only if be gain but
If you are rich you will win your lawsuit, but
14. 가난하고 형세 업으면 지기 쉽다
kananhako hyengsyei epsamyen chiki souipta
poor and influence if not have losing easy
If you are peer and have no influence you will easily lose.
15. 가난한 사람은 항상 지고
kananhan sarameun hangsang chikko
poor as for man always loses but
The poor man always loses, but
16. 부자 사람은 항상 이기지 오예 그려 흐오
pouchya sarameun hangsang ikeuichio yei keure hao
rich as for man always win yea thus make
The rich man always wins. Yes, that is so.

EXERCISE 38.

1. 이 냥반은 벼슬 높고 더 관원은 갈엿소
 i nyangpameun pyesal noppko chye koanoueneun kallyesso
 this gentleman rank is high and that official changed
 This man is of high rank; that officer was removed.
2. 천장에서 공을 세우고 큰 벼슬 흐엿소
 chyenchyangeisye Kongeal syeionko k'eun pyesal hayesso
 battle-field merit established and great rank made
 He obtained distinction in the field and rose to high rank.
3. 그 양주는 군수 잘 거누리지 못 흐오
 keu² chyangsyounan kounsa chal kenurichi mot hao
 that general soldier well to lead not made
 That general could not lead his troops properly.
4. 쌔호다가 덕병의게 크게 괴흐엿소
 ssahotaka chyck-pyeung-enikei k'euksi p'ahayesso
 fought enemy soldier by largely defeated
 They were severely defeated in battle by the enemy.
5. 더 관원이 싸움에 괴흐여 파직 흐엿아
 chye koanoueni ssahomei p'ahayeo p'achikhayetta
 that official in battle being defeated degrade from office
 That officer having been defeated in battle was degraded.
6. 란리 나면 온 나라히 걱정 되오
 nalli namyen on narahi kkchhyeng toio
 war if arise entire nation anxiety becomes
 If war breaks out the whole State is disturbed.
7. 나라히 태평하면 박성 편안하고
 narahi t'aip-yenghamyeyen paiksyeng p'yananhao
 kingdom if peaceful people happy
 If there is peace the people are happy.
8. 도적이 못 견디여 헤여져 도망 흐다
 tocheki mot kyentaiye heyechye tomanghata
 thieves not enduring scattered fled
 The rebels fled, defeated, in every direction.

*Ablative case.

EXERCISE 38 (continued).

9. 도망하는 도적을 멀니 쪽차라
 tomaughanan tohekeul melli chechoch'ara
 flying thieves far off drive off
 Drive the retreating robbers far away.
10. 군사싸호눈때대장과 비장의를 만히 셋소
 kounsa ssahonan ttai taichiyang koa pichiyang aireul manhi ssesso
 soldiers fighting time general and officers suffering many used
 During war the general and the officers suffer severely.
11. 역병이 드러오거든 변방을 잘 지회오
 chyekpyengi teureoketeun pyenpangeul chal chikhenio
 enemy troops when enter frontier well guard
 When the enemy's troops approach, carefully defend your frontiers.
12. 역병이 드러오기 전에 단단이 예비호여라
 chyekpyengi teureoki chyenei tantani yeipihayera
 enemy troops entry before strongly prepare
 Prepare well before the approach of the enemy's troops.
13. 예비아니하면 빅번싸화도 이기지 못한다
 yeipi-ani-hamyen paik pen ssahoa to ikeuichi mot hanta
 prepare not if make hundred times fight though to conquer not make
 If no preparations are made, defeat will follow, however often you fight
14. 아마 여러 날 아니 되여 신관 도임호겟소
 ama yere nal ani toiyе sinkoan toimhakeisso
 probable several days not becoming new officer will take up duty
 Probably before many days are over a new magistrate will arrive.
15. 신관을 잘 맛누면 빅성이 살뜻호오
 sinkoaneul chal mannamyeyen paiksyengi sal-tteut-ha o
 new official well if meet people live probably make
 If the new official is good, the people will have a chance of existing;
16. 탐호는 관원 맛누면 빅성이 도탄에 든다
 tamhanan koanouen mannamyeyen paiksyengi tot'anei teunta
 avaricious official if meet people oppression enter
 (But) if the official is avaricious, they will be oppressed.

EXERCISE 39.

1. 또 오리다 예 또 봄杪다
 tto orita yei tto popsycta
 also will come yes also let us see
 I will come again. Yes, good-bye.
2. 내 갓다가 얼핏 도라 오리다
 nai kattaka el-pit tra orita
 I having gone quickly back will come
 I will come back directly I get there.
3. 농 일 가리잇가 아니 오늘 가오
 nai-il kariitka ani oual kao
 to-morrow will go no to-day go
 Shall I go to-morrow? No, go to-day.
4. 둘 마다 흔 번 식 웠다 가오
 tat mada han pen sik outta kao
 moon each one time each came go
 I come and go once every month.
5. 흔 번 가오리다 예 언제던지 오시오
 han pen kaorita yei encheitenchi osio
 one time will go yes whencever come
 I will call once. Yes, come when you like.
6. 갈 뜻 또 헛고 안 갈 뜻 또 헛오
 kal ttent tto hako an kal tteut tto hao
 go intention also make and not go intention also make
 I don't know whether to go or not.
7. 가거든 어루신에끼 둔안이나 헛오
 kaketeun erousineikeuni* monman-inna hao
 if go father respects some make
 If you go, give my respects to your father.
8. 오르락 누리락 헛다가 떠려졌다
 orarak narirak hatakka tterechiyetta
 ascend descend making fell down
 It fell when floating up and down.

* Dative case

EXERCISE 39 (continued).

9. **비 드려 앗단 말 업소**
 pai teure oattan mai epso
 ship entered came speech not is
 There is no news of the ship's arrival.
10. **이 거순 배 허란 것 과 달나**
 i kesan nai haem ket koa talla
 this thing I said thing with different
 This is different from what I ordered.
11. **너는 내 식인 거슬 다 헤엿누냐**
 nenan nai sikin kesal ta hayennanya
 as for you I ordered abrog. all have made
 Have you done all that I ordered you to do?
12. **너 워 조심을 좀 더 아니 헤엿누냐**
 ne ouei chosimeul chom te ani hayennanya
 you why care little more not have made
 Why have you not been a little more careful?
13. **너 친히 가 보아야 햐켓누냐**
 ne ch'inhhi ka poaya chyok'teimnya
 you personally go having seen will be good
 Had you not better go yourself and see?
14. **지금은 거를 업다고 티일 오마고 헤더라**
 chikeumeun kyeral eptako * nai-il omuko* hatera
 as for now leisure not is to-morrow will come says
 He says he has no time now, but will come to-morrow.
15. **나를 청 헤엿시되 볼 일이 있어서 못 갓소**
 maral ch'yenghayessitai pol iri issesye mot kasso
 me invited though seeing work being not gone
 I was invited, but had business and could not go.
16. **가기는 가겟시되 오늘은 일이 있어서 못 가오**
 kakinan kakeissitai onareun iri isse mot kao
 as for going though will go as for to-day work being not go
 I'll go some time, but I am busy to-day and can't go.

*Ko indicates close of quotation.

EXERCISE 40.

1. 부엌에 큰 속과 작은 것 둘이 있으니

pouekei k'cun sot koa chykeun ket touri issani
in kitchen large pot and small thing two are
There are two pots in the kitchen, one large and one small.

2. 방 침다 아궁에 불때고 화덕에 석탄 노하라

pang ch'ipta akounggi poul ttaiko hoatekei syekt'an nohara
room cold in flue fire burn and in stove coal put
The room is cold; light the *kang* and put coal in the stove.

3. 칼과 숟가락다 있는가 보아 라져 가락만 있소

k'al koa syoukarak ta innanka poara chyekarak man isso
knife and spoon all are whether see fork only is
See if all the knives and spoons are there. There are only forks.

4. 차관 과 찻종 과 술잔 만히 잇고

ch'akoan koa eh'atchyong koa syoulchan mar hi itko
teapot and teacup and wineglass many are but
There are many teapots, teacups, and wineglasses; but

5. 사발 과 대접은 업스니 사 와야 허겠다

sapal koa taichyepeun * epsani sa oaya hakeitta
bowl and plates not are buy having come will make
There are no ~~bowls~~ or plates. Better buy some, then.

6. 하인 불네 불 휘고 물 끓이고 차 다리라

hain poulle poul p'ouiko moul kkeuriko eh'a tarira
servant call fire burn and water boil and tea infuse
Call my servant to light the fire, boil some water, and make tea.

7. 자리 조반은 가져 오고 덤심은 늦게 지어라

chari chopaneun kachye oko chyeimsimeun neutkei chiera
mat breakfast bring come and as for tiffin late make
Bring my early breakfast, but make my tiffin later.

8. 저녁은 국끓이고 성선과 소고기 구어 오너라

chyenyekenn kouk kkenrikko saingsyen koa sokoki koue onera
as for evening soup boil and fish and ox flesh roast come
For dinner make some soup and roast some fish and beef.

* Opposite case.

EXERCISE 40 (*continued*).

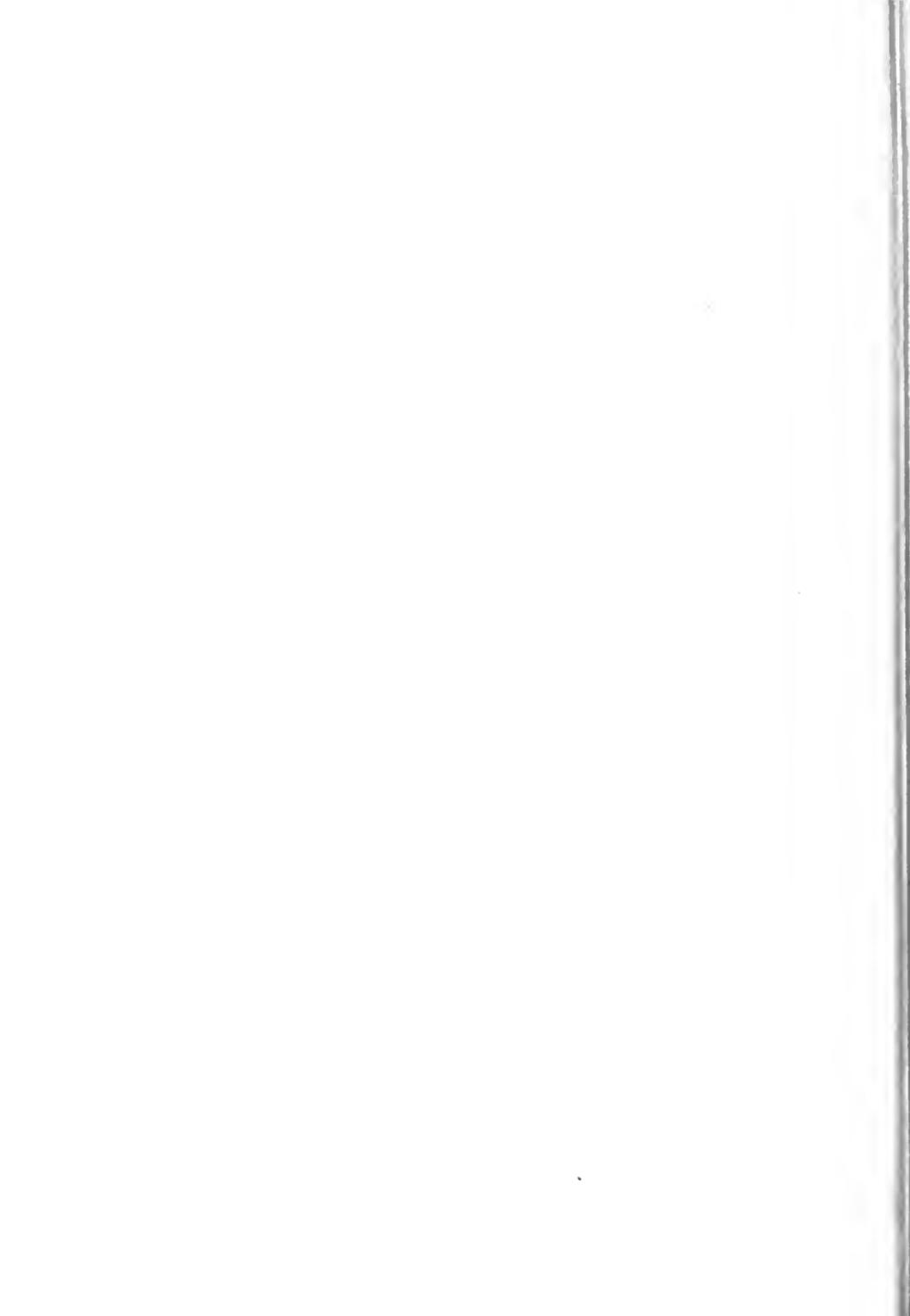
9. 손님 나오겠시니 음식 착실이 예비 흥여라
 sonnim hana okeissini eumsik eh'yaksiri yeipihayera
 guest one will come food carefully prepare
 I have a guest coming, so prepare a good dinner.
10. 엎던 냥반이 보고 듣고 와서 대인뵈옵자 흥오
 etten nyangpani pokyo tt'ako oasye tai-in poiopcha hao
 some gentleman chair ride and came great man let us see says
 A gentleman has come in a chair and wants to see you, sir.
11. 내 당신을 어제 브터 얼마를 기드린지 모로
 nai tangsineul eechei peute elnareul* kitarinchi moro
 I sir yesterday from how much to wait not know
 Since yesterday I have been looking for you ever so much.
12. 왔겠지 마는 급호 일노 대궐 드리갓다 왔소
 oatkeitchi manan keuphan illo taikouel teurekatta oasso
 was coming yet urgent work palace entered came
 I was coming, but went to the Palace on urgent business.
13. 올줄 알고 변변치 못한 음식을 예비 흥엿소
 olchoul alko pyenpyenchi-i-mot-ham eumsikeul yeipihayesso
 coming know and goo! not make food prepared
 I knew you were coming, and prepared a small repast.
14. 딕접을 이려 케과히 흥시니 무음에 불안 흥오
 taichyepeul irek'ei koahji hasini maamei pouranhao
 welcome thus excessive make in mind uneasy
 You have been so hospitable, I do not know how to thank you.
15. 대감언제던지겨를잇스면내초자가오리다
 taikam encheitechichi kyeral issamyen nai ch'acha kaorita
 excellency whenever leisure if be I seek will go
 I will call on Your Excellency whenever you have leisure.
16. 흥상별노일이업스니아모때라도오시오
 hangsyang pyello iri epsani amo ttai-rato osio
 always particularly work not is any time though come please
 I never have anything special to do; come at any time, please.

* Accusative case.









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